The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVII. No. 6 | Chicago, Saturday, May 12, 1894 | Whole No. 810

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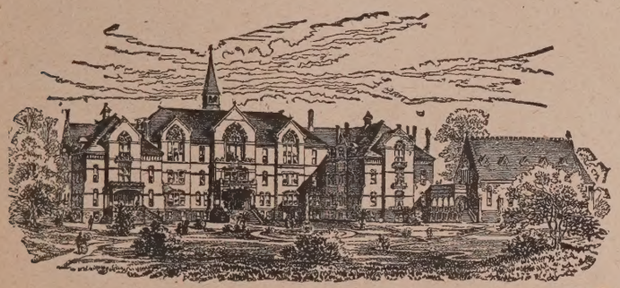

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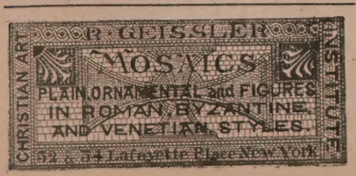

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A Bloated Bondholder

We hear a good deal about the "bloated bondholder!" He consumes the substance of the poor, he oppresses the people, rides in a gilded carriage drawn by blooded horses, with silver-mounted harness. Such were our ideas when a school boy. Experience and knowledge of the world have taught us more correct views, and we propose to give our readers a true account of a case which has just fallen under our observation. A short time since we were shown a letter from a gentleman in New York, enclosing for collection a bond and mortgage for $2,500. It was given by a farmer in Wilson county, Kan., over five years ago, and was for a loan of money. It was held by a widow in one of the smaller cities of New York. She had nine children to support, and this mortgage was about all the available property she had. No interest had been paid for three years. Not so much as the taxes were paid on the mortgaged farm, and yet the mortgager had enjoyed the full use of the property. How many days of suffering and sorrow did this poor widow endure for the want of the interest justly due her, and not paid by the persecuted (?) mortgager? A short time since this widow took sick and died, leaving her nine orphan children destitute. A friend of the family, seeing the distressing situation, came to the relief of the family and advanced to them the full sum due on the mortgage, and sent it out for collection. Now, in this case, this poor widow and her children were the "*bloated bondholders*", and the man who obtained her money and consumed it, and neglected or refused to pay it when due, or even the interest on it, is the poor persecuted farmer. Doubtless he seeks the sympathy of his neighbors. A demand is made for a stay law, or an appraisement law, or redemption law—any kind of law to protect him from the greed and avarice of this dreaded bondholder. This is a real case, and not an uncommon one. A large part of the money furnished farmers of the West, on land and mortgages, comes from the savings of the poor and middle-classes of the Eastern States. The minister of the Gospel who saves something from his scant salary, the widow, anxious to increase her small income, the clerk, the mechanic, the small farmer, combined, make a great part of the money invested in Western mortgages. Their money has done much to develop and improve the great West, has aided many a poor, industrious man to secure a good home. Their money should be protected by every consideration of honor, and any legislature of any Western State that attempts in any way to embarrass collections, will dishonor their State, discredit the West, and increase the rate of interest the poor man will have to pay.—*The Northwestern Financier.*

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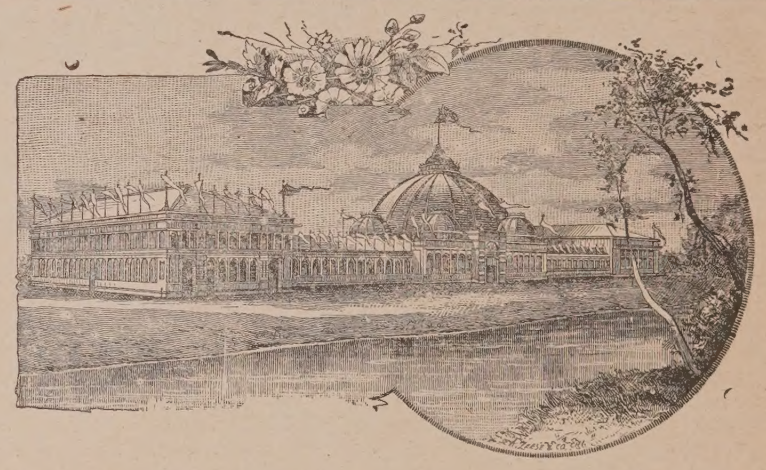

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The Living Church

Saturday, May 12, 1894

News and Notes

THE RAPID GROWTH of the Church in the United States is thus accounted for by a prominent Baptist minister: "They believe that theirs is '*the* Church' and are not slow to assert their belief. That very assurance and the exclusiveness which comes from it, is the tower of their strength. They are not ashamed of their belief, they have the courage of their convictions, and a large part of the world take them at their own estimates. Here is the secret of their power."

AN ACT entitled "The Church Patronage Bill," has passed its second reading in Parliament. The Bill forbids the sale of the next presentation to church livings, places restrictions upon all sales of livings, and empowers the bishops to refuse institution to improper persons. It is to be remembered that in the mother Church the rector or vicar is not chosen by the parish, but appointed by a patron, generally a layman, and sometimes not a Churchman at all. Under any arrangement abuses are possible; this Bill is an attempt to meet the peculiar abuses of the English system. It is in the right direction as it places the check upon such evils in the hands of the bishops where it properly belongs. It is no surprise to hear that the radicals opposed the Bill as they did also a year or two ago the Bill to enable the bishops to administer discipline more readily in the case of clerical immorality. The radicals want no Church reform, since it tends to deprive them of some of their most popular arguments against the Church.

MAY DAY afforded new evidence that the London mob has no sympathy with the anarchists. The latter attempted to hold a meeting in Hyde Park by way of expressing their accord with Henri, Fornarara, and others now awaiting trial for their crimes in various European prisons, and venting their indignation at "society" for undertaking to obstruct the proceedings of these benefactors of the human race. While an inflammatory orator was extolling the deeds of the "martyrs," the crowd became enraged, and, rushing upon the platform, chased the whole body of "reds" out of the park after handling them with no gentle hands. The discovery of a bomb on the same day in the guild hall served to intensify public feeling against the murderous creatures who would apparently depopulate the world in order to satiate themselves with plunder. In various cities of Europe there were slight disorders easily suppressed. The worst reports in this country came from Cleveland, Ohio, where a mob of foreigners, overpowering the rather feeble opposition of the police, almost took possession of the city and did much damage to property.

A BILL for the disestablishment of the Welsh dioceses has passed the first reading in the House of Commons. Of course it may be a far cry to the consummation of the business, but we should think it would be recognized by the leaders of Church opinion as the first step in an inevitable process, and instead of refusing to believe that there is any serious danger ahead, or acting simply in opposition, it would be seen that it is time to organize an internal policy to prepare the Church for that which in view of the spirit of the age seems sure to come. It is true that some things have begun to shape themselves. Much of the best and most earnest Church work in London is done without endowment, simply through voluntary aid. Convocation has been constantly gaining in power and importance. The addition of the House of Laymen was an important step. But much is still needed to give Convocation the place required for the work which will one day be imposed upon it. We have already spoken of the probable difficulties in store for the Church through the present relation of the State to the appointment of bishops. It may yet appear that true wisdom requires that the Church should take the initiative, and insisting that her organization be left intact and her spiritual government untrammelled, should make such terms as she can with regard to her property rights.

THE WORK of embellishing the interior of St. Paul's cathedral is being carried forward with a devout zeal and enlightened taste which must ultimately make that grand edifice worthy of its position as the central cathedral of Anglican Christianity. The windows of the apse and the beautiful mosaics surrounding them have been described in the English papers. The windows, designed by Mr. C. E. Kempe, are compared with the best French and Italian glass of the sixteenth and seventeenth century. That on the left, represents the Annunciation, that to the right, St. Stephen before the Sanhedrin. The frieze has the inscription: "Alleluia! *Sanctus, Sanctus, Sanctus*, Alleluia!" in black mosaic letters on a gold ground. Crowning all, and forming the most dignified termination to the choir, is the Christ in majesty, with both hands uplifted, supported in the side panels by the "inviting and repelling angels," described as of Byzantine style, and by their comparative stiffness admirably setting off the central subject. A pillared altar piece representing "The Doubting of St. Thomas," and a recumbent figure of Dr. Liddon have not yet been disclosed to public view.

"THE CHURCH ASSOCIATION," well-known as the engine of attack upon Church principles in England, has evidently been in a decline since the failure of the prosecution of the Bishop of Lincoln. At a recent meeting, plaintive regret was expressed that the association no longer enjoyed "so general a sympathy and received such liberal support from the many as might be anticipated." The chairman regretted that the courts could no longer be relied upon to uphold "the law." Some of the speakers gave a doleful account of the recreancy of many evangelical clergymen. They now wear surplices even in the pulpit, they "parade cassocks," wear stoles not evangelical in shape, have choral services, processional hymns, turn to the sanctuary at the Creed, convert the table into an altar, and place crosses and flowers upon it. And these practices were daily spreading among men who had hitherto avowed evangelical principles. They were even known to reject truly evangelical curates on the ground that they preferred "moderate" men. Doubtless the Lincoln decision, disposing as it did of the cherished ideas upon which this association and the party it represents have so long proceeded, has something to do with the rapidity of this development, but the general toning up all along the line has been evident for a long time.

IT BECOMES INCREASINGLY EVIDENT that the spectacle of various "armies" moving upon Washington is producing throughout the country a feeling of general uncertainty and apprehension. Though these people are unarmed at present, no one can tell at what moment matters may assume a different and more threatening aspect. That great bands of men may roam about the country exacting contributions wherever they choose to come, is an object lesson which it is hardly to be expected will be lost upon still more turbulent and desperate classes. These, however, will not be inclined to travel on foot to distant cities, with nothing worse in view than to clamor for wild schemes of legislation. The recent disturbance in Cleveland shows what may be feared unless precautions are taken. The American people are a long suffering and tolerant race. They are not easily roused. They will refuse as long as possible to believe that there is anything to be feared in these movements. But the common sense of the nation may soon assert itself and call for a dissolution of these roving bands. If work is desired, there are few industrious and sober men who cannot find enough to enable them at least to feed and clothe themselves till better times. But work cannot be found for heterogeneous crowds, it has to be sought by individuals for themselves. Many of these men have wives and children, and doubtless the women are all this time managing by their own industry to maintain themselves while their natural breadwinners are off on these wild crusades.

The Church of England

FROM OUR CORRESPONDENT

LONDON, APRIL 25.

It is late to be writing of Holy Week and Eastertide services, but, as I have had no opportunity until now, a few words anent this subject may yet be not inopportune.

Speaking generally, I should say, that the observance of these holy seasons by religious people was never so noticeable as now, and that, as I take it, is one of the most hopeful signs we have of the reality of a deepening of the spiritual life in this land. I say "religious people," because, of course, the great majority of the nation, while they retain an outward respect for religion—even that they are fast losing—cannot be called religious folk, even by the least exacting. But in the Church of England there is now an almost unanimous observance of Holy Week, and, of course, especially of Good Friday. Churches differ individually in their modes of worship; but there is the plain fact, that all alike are anxious to make the very best use of the opportunity thus afforded in the Church's cycle of seasons to preach the Atonement of Christ. It is the "old, old story" which has lost none of its power, if it be only told with sincerity and truth. Along with this more general observance of Passiontide by Church folks, there is a very easily discernible imitation by our Dissenting friends. Good Friday was in my recollection a high day and holiday among them, and is so even now, but with many, they are beginning to understand the value of observing one day in the year in special commemoration of the Lord's Death and I have even heard of a mild imitation of the Three Hours' service being adopted.

We are on the eve of another political fight. In a few days the Government will bring in their Bill for the disestablishment and disendowment of the Church in Wales. No one expects that the Bill will get beyond its first reading in the House of Commons, because the Government has its hands too full of other contentious business, but curiosity is naturally excited at the introduction of a measure which threatens so materially the welfare of the Church of England.

Our Patronage system, too, is the subject of another Bill which the friends of the Church in Parliament are very desirous of making into law, but as it is a measure in private hands, it is not very likely to be pushed on. There are gross evils in our system, as almost every one admits, but how to alter the system to effect a real and lasting improvement is the difficulty. There are so many interests involved, that it is not an easy task to steer clear of all such obstacles.

The utterances of the American Episcopate upon the Reunion question, published in the New York *Independent* some weeks ago, has not called forth the attention they deserved in this country. I have not noticed any journal, save the *Church Times*, making any comment, but that journal naturally rejoices most heartily in the bishops' unanimity with regard to the Historic Episcopate. Dr. Lunn—the organizer of the so-called "Reunion Conferences" at Grindelwald and Lucerne—has given expression in his magazine, *The Review of the Churches*, for April, to "what is to us the sad uniformity of the *non posse* answer which the bishops return to Dr. Carroll's Catholic request." In spite of Dr. Lunn, the bishops steady hold-fast of the great principles involved in the Episcopate, will do more for the ultimate cause of Reunion than any surrender of great truths such as was suggested by Dr. Carroll.

The struggle to keep out Socinianism from the State Schools in London has ended for the moment in a temporary victory for the Church party. A circular of instruction to the teachers, bidding them interpret their reading of, and instruction in, the Bible in the light of the fundamental doctrines of the Incarnation and the Trinity, has at length been adopted by the School Board, though not till after a long and keen struggle, in which, I regret to say, one leading incumbent, backed by the Bishop of London, took what the great majority of Churchmen think to be the wrong side. He, with the Bishop, thinks it would have been better to have

left the rule of the Board to speak for itself. The rule says that explanations and instructions shall be given in "the principles of morality and the Christian religion." Failing this, then the circular of instruction to the teachers should have taken a negative form, telling the teachers that they were not to give any instruction which should controvert the above-mentioned doctrines. This view, however, was defeated when it came before the Board, and at the meeting of the London Diocesan Conference, last week, it failed to meet with the approval of the vast majority of the members, both lay and clerical, in spite of the Bishop of London's warm advocacy. Almost the entire secular press is dead against the Church party on the Board, and in fact they have won their victory in the teeth of the bitterest opposition. It remains to be seen whether they will carry the electorate with them in November next when the triennial election will come about. Of course, the opposition are trailing any number of red-herrings across the path, so that it will be very difficult to get the election fought out on the simple issue of the teaching of the Faith or a spurious "undenominational" view of Christianity.

To turn to another matter. Archbishop Plunkett, of Dublin, has announced his determination to consecrate bishops for the Protestant Reformed bodies in Spain and Portugal, in spite of the resolutions arrived at by the Anglican bishops at the last meeting of the Lambeth Conference. He sought the approval of the Irish Episcopate, and also of the General Synod of the Irish Church. Both declined to express any opinion either way, but left the responsibility to him for his course of action. The Archbishop now announces that provided a sum sufficient for a small endowment can be raised by his friends to secure the permanency of the bishoprics, he, with two of his suffragans, will proceed to Spain to carry out his intentions. It is a most deplorable proceeding. The *Guardian*, in a very mildly worded remonstrance, begs his Grace to await the assembling of the next Lambeth Conference three years hence, before committing the whole Anglican Communion to this act of folly. But Lord Plunkett is not likely to listen to that advice, and our only hope is that he will not get the money he asks for, and so the Church may yet be saved from an act which one can foresee can do no good, but will be another cause of hindrance to Reunion.

The Encyclical on the reading of the Bible which the Pope put forth at the beginning of the year has not received as much attention here as the subject deserved, but in a recent issue of *The Guardian*, the Rev. Charles Gore enters into a critical examination of its contents, with the result that he considers it "from the point of view of one who desires to see a reconciliation of Christian theology with scientific criticism, most disastrous. . . It is designed to suppress the school of free and real criticism which seemed to be forming itself in the Roman Church, and taking such firm root."

Commenting upon the Encyclical from the point of view of an Anglican who desires to watch all that has a bearing on the relations of England and Rome, both in the way of necessary controversy, and as affects the remoter hopes of reunion, Mr. Gore writes as follows. It is a rather long passage, but the importance of the subject must be my excuse for intruding it here. He says:

> The decision (conveyed in the Encyclical) may help to make it apparent that the Anglican Church has, apart from its ordinary mission to the English-speaking races, a mission of a more special sort, as that part of the Church where faith and free science must win their reconciliation. We should suppose that this Encyclical would have a disuasive power on persons disposed to put their trust in Rome, if they have any interest in the relation of faith to contemporary knowledge. No document could present more emphatically the spectacle of a great ruler failing to deal with a situation—failing ludicrously, marvellously, utterly—than this Encyclical of the Pope to the Bishops of the Roman Catholic Communion. It is written as by a being inhabiting a planet different from that which is the scene of modern knowledge. What must be said of a Church which, while making the highest profession of guidance through a chief pastor, has nothing better than this to offer on one of the most difficult subjects that strain the religious thought of the present? There is not a word said, such as one would expect from any Catholic source, of the way in which the Catholic Creed focusses the rays of Holy Scripture on a single Person, and exhibits it all, not as a flat surface of uniform level, but as a district of very varying levels and gradients converging upon a city and a sanctuary. The way of regarding the Bible which some describe as purely Protestant appears here to be (what, in fact, students have always known it to be), a product of mediæval scholasticism. All that Renan meant when he said that a student of Holy Scripture would find that "the little finger of the [Roman] Catholic Church is thicker than the loins of Protestantism," is here shown true enough. It cannot in fact be conceived how a document more out of date, more unsympathetic, more crude, more unpastoral than the present Encyclical could have been issued. And if the Romans minimize its importance, they only minimize the importance of a chief pastor. All he could do to give authoritative guidance he has done. And the guidance is——what here appears. It remains, then, for us to try and do better. And we can depend upon it that it is in proportion as we can positively exhibit a Catholic life, which is open to modern knowledge, which can assimilate its fruits with faith and devotion unimpaired, that we an best minister in the final result to the reunion of Christendom. We must be all we have it in us to be; and moral needs, both personal and social, as well as the intellectual gains and difficulties of the present, alike give us the opportunity.

I do but record. Mr. Gore is equally open to criticism, as he so freely criticises the Roman Pontiff. It is a noteworthy pronouncement upon an historical document, and must therefore call for attention.

New York City

At the church of Zion and St. Timothy, on the morning of the Sunday after Ascension, the Bishop confirmed a class presented by the rector, the Rev. Dr. Lubeck.

The rector of Trinity School, the Rev. August Ulmann, is to take charge during the summer vacation, of St. Mary's church, Shelter Island, one of the popular watering places on the Long Island sea coast.

The offering in Trinity chapel, April 16th, for the Clergymen's Retiring Fund, was $325, and for the same object, in St. Bartholomew's church, April 29th, $911.39, which would indicate that this Pension Fund is taking its place among the most important Church interests.

Bishop Potter made an official visitation at the chapel of the Sisters of St. John Baptist, on the morning of St. Philip and St. James' Day, and in the evening confirmed a class presented by the Rev. Father Johnson, at the church of the Redeemer.

Services of special interest are being conducted at the Rescue Mission, in St. Bartholomew's parish house, under the direction of Col. Hadley. The interest has been growing for many weeks past. Since Feb. 1st, the attendance has aggregated 63,112, and 2,303 drinking men have made definite expression of intention to lead better lives.

Bishop Potter has been successful in his appeal for the support of Old Epiphany House. Subscriptions have been secured that will assure the continuance of the work for three years to come. The name will be changed to Cathedral Mission. The Bishop made a visitation of the mission on the evening of the Sunday after Ascension.

On Saturday afternoon, May 5th, Bishop Potter made an address at the opening of the new Academy and Home for Shipbuilders, on Fordham Heights, in the upper part of the city, which has been built and endowed by Mr. Wm. H. Webb, at an outlay exceeding $2,000,000.

closing exercises of the season, of the diocesan training school for deaconesses, have just been held at St. Faith's Home. The number graduating from the course of instruction was six. Several months' practical drill in work in public institutions will be added during the summer. On the feast of St. Philip and St. James, Bishop Potter held the service for admission to the order of deaconesses, at the chantry of Grace church.

The Commencement of the General Theological Seminary will be held on Wednesday, May 16th, and will be followed immediately by a three days' Retreat for the candidates for ordination from this diocese. The Retreat will be held at the church of St. Philip's in the Highlands, and will be conducted by Bishop Potter in person, as in former years. The ordination on the morning of Trinity Sunday will take place at Christ church, in this city.

The Coddington Memorial chapel of the Messiah, the recent gift of Miss Marie Coddington of this city, and her sister, Mrs. Robert Browning, the daughter-in-law of the late poet Browning, has just been beautified by the addition of a handsome stained glass window, in memory of their parents. The window, which has been placed immediately above the altar, is of Gothic tracery, divided by heavy mullions into four lights, containing the figures of Moses, Daniel, Abraham, and St. John Baptist. Under each figure is inscribed an appropriate Scriptural text, and beneath all is the inscription:

> To the glory of God, and in memory of Thomas Butler and Amelia Huxton Coddington.

The chapel was consecrated about a year ago as announced at the time in these columns, and is the centre of the uptown work of the Church City Mission Society. The Bishop made his annual visitation of the chapel, on the evening of Friday, May 11th.

St. Bartholomew's church was crowded Sunday afternoon, April 29th, by members of the 7th Regiment, National Guard, who assembled to listen to a sermon by their newly-elected chaplain, the Rev. Dr. David H. Greer, rector of the church. They came in citizens' dress to the number of nearly 800. Nor did they come in a body, but as individuals. The pews not taken by the men, were filled by their friends and relatives, and by the time service began there was not even standing room in the great edifice. The processional, "Onward, Christian Soldiers," was rendered by the choir, and Barnby's *Magnificat* and the anthem, "Sound the loud timbrel." The usual evening service of the church was said, and then Dr. Greer spoke to the men. His remarks were brief, and were attentively listened to. At their close the Coronation March was played, and the regiment dispersed.

The 70th anniversary of the founding of Hobart College was celebrated on the evening of Ascension Day, in Hobart Hall of the See House, by the alumni of the college, friends, and invited guests. Invitations had been extensively sent out to the clergy of many dioceses and to prominent laymen, and the hall was crowded. Among those in attendance were Bishop Potter, and his brother, the Rev. Dr. E. N. Potter, president of the college, the Rev. Drs. Morgan Dix, Wm. A. Matson, C. F. Hoffman, David H. Greer, and Wm. M. Hughes, Judge Woodford, Prof. Nash, Col. Charles J. Wright, Mr. Beverly Chew, and other noted laymen. Addresses were made by the Bishop, President Potter, the President of Kenyon College, and Dr. Greer. Refreshments were served after the speeches, and an informal reception was given by Dr. Potter in one of the parlors.

At All Angels' church, the Rev. Dr. C. F. Hoffman, the new choir arrangements went into effect on Ascension Day, when the new choirmaster, Mr. Edward Witherspoon, took charge. Mr. Witherspoon has been preparing for some time past for the organization of the choir now effected, and happy results are looked for. During the summer a new parish building is to be erected immediately adjoining the church, on a plot of ground, measuring 70 by 44 feet. It is the gift of the rector, who has already so liberally contributed money and buildings to this parish of his own founding. The new house will have convenient facilities for the guilds and working organizations of the church, and will have a large choir room, and a new clergy vestry. The minister in charge, the Rev. S. DeLancey Townsend, has been granted a leave of absence of five months, and sailed last week for Europe in the French line steamship, "La Touraine."

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, the new vested choir began its duties on Ascension Day. Mr. Warren and the old choir took leave on the following Sunday. The new choir, as already announced in THE LIVING CHURCH, is under the management of Mr. J. M. Helfenstein, who comes from notably successful work at the church of All Angels. The architectural changes to accommodate choristers allow for 22 men and boys in the chancel. A quartette and chorus will occupy the old gallery in the rear of the nave, and two organs played simultaneously from the same key-board are expected to insure harmony of vocal effect from the two separated choirs. An echo organ in the roof, and stringed instruments will be brought into use upon occasion. A choir room has been constructed behind the chancel. A notable feature of this new departure at Grace church is taken from English usage, and will be watched with special interest by lovers of musical art. It is the establishment of a free parochial school for the choir boys. The object here as in England is to arrange for a degree of musical training for the boys impossible for those who are attending public schools. A good secular education will be given. Another feature of special note is likely to popularize the services of Grace church in a missionary direction. At present the pew holders occupy the church Sunday mornings to the virtual exclusion of strangers. The latter are often obliged to wait long for a seat. Dr. Huntington has now arranged for a popular night service, when seats will be free to all comers. The vested choir will render attractive music, and one of the assistant clergy will be in charge. This is an addition to the other services of the church, and will cause worship to be held almost continuously during the hours of every Lord's Day. It is expected that a practically new congregation will assemble, made up of the persons of limited means who live in the neighborhood, furnishing new fields for the activity of this working parish. The Rev. Wm. Lindsay has been added to the staff of assistant clergy. A chapter of the Brotherhood of St. Andrew has just been organized with 14 members.

Philadelphia

The will of Joseph Jordan, probated 28th ult., gives $1,000 to the Hospital of the Good Shepherd, Rosemont, Pa.; $500 to the Home of the Merciful Saviour, for crippled children, West Philadelphia; and $500 to his sister.

The combined vested choirs of St. Luke's church, Germantown, and St. Martin's-in-the-field, Wissahickon Heights, rendered, in a very impressive manner, Haydn's oratorio of the "Creation," at the last named church, on the evening of the 30th ult., before a large congregation.

The Feast of the Ascension was duly observed in our churches on Holy Thursday. At the church of that name, the parish festival services were commenced by an early celebration of the Holy Communion, followed at a later hour by Matins and a brief choral Celebration. There was Evening Prayer in the afternoon, and choral Evensong at 8 P.M., where the anniversary sermon was preached by the rector, the Rev. G. Woolsey Hodge. The regular anniversary of the several guilds of the parish was observed on the evening of the Sunday within the octave, when choral Evensong was rendered by an augmented choir, and the sermon preached by the Rev. Joseph N. Blanchard.

The Pennsylvania Bible Society, which was the first formed on the western continent, Bishop White being the first president, celebrated its 86th anniversary on the 1st inst. The reports showed that the receipts for the year were $36,857.21; present balance, $1,213.74; number of Bible distributed 42,511; Testaments, 48,802; Testaments with Psalms, 5,384; books of the Bible, 12,924; total, 109,619, in 36 languages. Among the managers elected for the ensuing year were the Rev. Messrs. Edward W. Appleton, D. D., and H. L. Duhring, with a number of prominent laymen. There were pre-

sented to the Society, by Mr. Chas. G. Sower, three copies of the Bible printed in German at Germantown, Penn. (by Mr. Christopher Sower, from whom he is lineally descended), before any Bibles had been issued in English. The first edition is dated 1743; the second, 1763; and the third, 1776.

The second annual meeting of the Junior Auxiliary in the diocese was held on Saturday afternoon, 28th ult, in the church of the Epiphany; 43 parishes were represented. After a brief devotional service conducted by the rector of the church, the Rev. Dr. T. A. Tidball, Bishop Whitaker cordially welcomed those present, and gave illustrations from historical sources as to the definition of "Auxiliary", which is a "helper." Miss Lucy C. Jarvis said she not only bore the greetings of her own diocese, Connecticut, but also of children on the other side of the world. She exhibited a miniature wigwam, similar to those used by the Indians in Wyoming, and likened it to the Church, which desires to pitch its tent all over the world. Those who are pitching the foreign missionary poles of the Church's tent have the hardest work. We are helping to pitch the poles in our own parishes. It is not hard to start a Junior Auxiliary, but very hard to keep it going. Mrs. Brierly, who for many years was a missionary at Cape Mount, Africa, was introduced by the Bishop. The names of the several parishes were called and the representatives of the auxiliaries brought forward their Lenten and Easter offerings, the total amount being nearly $7,000. The parish of the Holy Apostles which also includes the memorial chapel of the Holy Communion, contributed $1,077.92. Holy Trinity gave $466.95. The closing address was made by Miss Julia C. Emery. The services closed with the singing of the doxology and the benediction.

The services at St. Mark's church on Ascension Day were grandly impressive. The altar was vested in white and gold, decorated with a profusion of white flowers, and blazing with lights. A solemn high celebration of the Holy Eucharist was offered by the Rev. F. D. Lobdell, assisted by Rev. Messrs. Guy L. Wallis and C. N. Morris. The sermon was preached by the Bishop of Delaware, from the text, Heb. iv: 14. Full justice was given to the music, which was sung by that excellent organization, St. Mark's Men's Choral Society of about 40 voices. Robert Volkman's Mass in A♭ for male voices, which was rendered for the first time in America, is a very elaborate production. The score is written in both four and five part harmony, the *Kyrie* being in five parts, contrapuntal in form, of great beauty and with magnificent climax. The Mass was arranged by Mr. Andrew Wheeler, Jr., who is the organist of the society, and conducted by the rector of the parish, the Rev. Dr. A. G. Mortimer, who is a most accomplished musician. At the *offertorium*, the tenor solo, "In native worth," from Haydn's "Creation" was beautifully rendered by Mr. J. Napier Atkinson, and at the ablutions after the benediction, *O Salutaris*, from Gounod's first *Messe des Orpheonistes*, was sung unaccompanied. Volkman's Mass had an accompaniment of wind instruments and drums.

A general missionary meeting, under the auspices of the Clerical Brotherhood, was held on the 30th ult., at the church of the Epiphany. The devotional services were by the Rev. Messrs. John Bolton and H. M. G. Huff. The first address was made by Bishop Whitaker, who said the commission of our Lord was primarily to evangelize. The foremost work of the whole Church is missions. He rejoiced in this new departure of the Clerical Brotherhood in establishing a series of missionary meetings. The Rev. Dr. J. Lewis Parks spoke of the one Catholic Church as existing in the Church of England and the sister Church in America. There are nearly 40,000 Italians in this city; and Rome has only provided for them one church with one priest and his assistant. At the most, the influence of this organization scarcely reaches one fourth of the whole number. There should be no obstacle in the way for any Christian man doing what he can for them. The Rev. Dr. S. D. McConnell spoke on "Diocesan Missions," and of the work of the Church in this city, where in all the places of worship there is accommodation for a less than a quarter million souls, and more than threefold that number are going astray. The two functions of the Christian Church are propagation and edification. The problem for us is to combine the two. What the Church needs is the development of the principle of central authority and central power. We must trust to the head of the diocese absolutely the powers we have heretofore been jealous of. The last speaker was the Rev. W. S. Langford, D.D., who said the clergy needed just such gatherings and instruction. He believed it would be of great importance to have a professorship for the senior classes in the theological seminaries, on practical work. Dr. Langford stated that during the first seven months of the fiscal year, from September last, the contributions to missions were larger than for the corresponding period last year.

Chicago

The visitation of the Bishop at St. John's mission, Clybourn Ave., took place on the fifth Sunday after Easter. The congregation which greeted the head of the diocese was a large one. Many of the St. James' people present were gratified to see the Rev. Gustavus Tuckerman at the altar

The confirmed persons were 30 in number, a worthy result of the devoted labors of the Rev. Irving Spencer. The Bishop made an address on the inner reality of the sacraments, and the principles of spiritual growth. The whole service, with the Blessed Sacrament, was a refreshing one.

The Bishop, the members of the Board of Missions, and the directors of the Church Club, have issued a very general invitation to Churchmen throughout the diocese to attend a conference on the subject of Church Extension in the diocese, to be held on the evening of Tuesday, May 22nd, at the Grand Pacific Hotel. Guests will assemble in the parlors at 6:30 P. M., and dinner will be served promptly at 7:30. The Church Club committee on Church Extension, D. B. Lyman, Esq., chairman, will be in charge of the exercises of the evening.

At Easter, the Rev. H. C. Kinney presented the mission of the Holy Trinity, Stock Yards, with a beautiful chalice and paten. The old set he has kindly placed at the Bishop's disposal. They will be presented to St. Michael and All Angels', Berwyn.

The Rev. T. Cory Thomas, who was compelled to take a rest from his work at Grand Crossing on account of sickness, consequent on the great strain he was under after the destruction of the church by fire, has been, for a month past, at Swansea, Wales. The voyage over greatly benefitted him, and he was able to take Sunday service in mid-ocean, but since, he has not been mending as he hoped. Absolute rest is necessary. It is, however, hoped that he will be able to return by June. He has the sympathies and best wishes of his Chicago friends.

The Bishop announces two supplementary Confirmations. The first will be on Thursday eve, May 24th, at 8 o'clock; the second on Sunday, May 27th, at the morning service, 11 o'clock, and at the evening service, 7:30 o'clock. Confirmations during April in this diocese: St. Mark, Evanston, 19; Christ, Waukegan, 31; Calvary, Chicago, 16; St. Andrew, Chicago, 38; Christ, Chicago, 44; All Angels', Chicago, 4; Holy Trinity, Chicago, 22; Annunciation, Chicago, 7; St. Bartholomew, Chicago, 39; St. Thomas, Chicago, 27; St. Philip, Chicago, 18; St. Luke, Evanston, 22; St. John, Chicago, 30; Grace, Oak Park, 14. Total in April, 331.

St. Gabriel's school and kindergarten, in charge of Miss Kate Bishop, has removed to 1159 Jackson Boulevard.

The annual convention will meet in the cathedral of St. Peter and St. Paul, on Tuesday, May 29th. Morning Prayer will be said at 9 o'clock, and the Holy Communion will be celebrated at half-past ten. The clergy are desired to bring their surplices and cassocks, and take part in the procession. The sermon will be preached by the Rev. William E. Toll, rector of Christ church, Waukegan.

The tenth annual meeting of the Chicago branch Woman's Auxiliary will be held at the cathedral on Thursday, May 31st. There will be a morning service at 10:45 with sermon and a celebration of the Holy Communion, after which lunch will be served by the Sisters in the mission house. At the afternoon business meeting, there will be a reading of the annual reports, and the election of officers for the ensuing year.

Diocesan News

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

FT. MADISON.—Bishop Burgess, of Quincy, was at Hope church, Sunday, April 22nd. The choir of 35 men and boys, and the auxiliary choir of ladies, rendered the full choral service admirably. The Bishop's address was founded upon Hebrews xii: 1, 2. A musical feature of the service was the *Benedic anima mea*, of Holden's, sung by Mrs. W. H. Atlee, and accompanied by Mr. Charles D. Castle, of Chicago. Prior to the service, Mr. Castle gave a half-hour organ recital, which was thoroughly enjoyed by the large congregation who assembled early to listen. The Confirmation service will ever be remembered by the worshipers of Hope as one of impressive beauty and earnestness. The rector, Mr. Berry, has passed his first year in the city, and has stimulated the zeal and courage among the congregation. He presented the candidates with a copy of the manual of the Holy Communion, the work of his friend, the Rev. E. C. Paget, M. A. Oxford, rector at Muscatine.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

The annual spring visit of Bishop Rulison to Bloomsburgh, and the points adjacent, is always of great satisfaction to the people in this part of the diocese. Arriving at Bloomsburgh in the evening of April 20th, the Bishop, accompanied by the rector of Bloomsburgh, went in the early morning of the 21st to St. Gabriel's, Sugar Loaf, where he spent the day, and in the rural church spoke persuasive words of counsel to the little flock so faithfully cared for by their rector, the Rev. John D. Rockwell. On Sunday morning, the 22nd, notwithstanding a heavy rain storm, there was a good congregation in St. Paul's, Bloomsburgh, to whom the Bishop preached a very comforting sermon, based on the combined texts: "My sheep hear my voice," and "He said unto her, Mary." In the evening, after laying hands on 21 persons, presented by the rector, the Rev. Wm. C. Leverett, and speaking to them words of instruction, Bishop Rulison gave a very forceful address on the true position of the Episcopa Church, and the duties of her members.

The spring sessions of the archdeaconry of Williamsport convened in Trinity church, Renovo, the Rev. Chas. T. Coerr, rector, on Monday, April 23rd. Ten of the clergy of the archdeaconry were present. The Rev. T. B. Angell, Archdeacon of Harrisburg, also took an active part in the session. Monday, after Evening Prayer, the sermon was preached by the Rev. F. S. Hipkins from St. Lukes xv: 5. The clergy were hospitably entertained at supper by the rector and his wife. At 10 A. M. on Tuesday, the Holy Communion was celebrated, the Rev. Archdeacon Wood being the celebrant. The Rev. Mr. De Witt preached the sermon from St. John xviii: 37 (revised margin). A business meeting was held, at which the regular order was suspended, and the subject of the feasibility of securing a general missionary for the archdeaconry considered. At 3 P. M. the Rev. Geo. C. Foley read an exegesis on I. Cor. xv: 35; his very able treatment of the subject of the Resurrection was followed by an animated discussion. An essay was read by the Rev. F. C. Cowper on the subject of "The Descent of Christ into Hell," but there was no time for its discussion. A banquet at the Renovo Hotel, was given by Mr. Thomas A. Roberts, Supt. of the Philadelphia & Erie Division of the Pennsylvania Railroad, followed with music by the sometime "Juvenile Band," who have outgrown their name, both in years and excellent musical experience. After dinner, speeches were made by the host, and by Archdeacons Wood and Angell, and the Rev. Messrs. Coerr and Hipkins. A reception given to the clergy in the parlors of the hotel by the ladies of the parish, was largely attended. At 7:30 P. M. a missionary service was held. The late archdeacon, the Rev. W. H. Graff, made the first address, his subject being, "Self-Consecration and Self-Surrender the basis of all our work in the world for God." The Rev. Archdeacon T. B. Angell, of Harrisburg, followed on the subject of "The claims of this Church upon the working men." It was treated in an able, sensible, and practical way. An hour of pleasant social intercourse at the residence of Mr. Supt. Roberts closed the evening.

At 10 A. M. Wednesday, Morning Prayer, Litany, and Ante-Communion were followed by business session and reports of missionaries. Archdeacon Wood appointed as a committee on a general missionary for the archdeaconry, the Rev. Messrs. Foley, Graff, and Morison. The Committee on Appointments for next archdeaconry sessions reported, as preachers, the Rev. W. H. Graff and the Rev. Wm. Heakes; exegete, the Rev. R. S. Wright, essayist, the Rev. Chas. Morison; critic, the Rev. Geo. C. Foley. At 3 P. M. there was a large meeting of the ladies of the parish, at which Archdeacons Wood and Graff made stirring addresse and heard reports. At 7:30 P. M. the preacher was the Rev. Geo C. Foley, who preached a fearless, straight-forward sermon on the subject of "The message of this Church to this age and land." He showed beyond mistake how this Church stands for Catholicity, organization, unity, and worship. So strong a presentation of the Church was a fitting conclusion to a most satisfactory convocation. There never could be any doubt of the usefulness of archdeaconry sessions, if in every place such interest and enthusiasm were manifested as in Renovo. All the public services were crowded by the attendance of the people. The laity were in full force at the literary exercises. More than 60 ladies gathered at the meeting on behalf of the Woman's Auxiliary, and excellent music was added by the choir at every service.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The Southern Archdeaconry held its regular meeting o May 1st, at All Saints' church, Brooklyn. There was goodly representation of rectors and delegates. The business meeting was at 5 P.M., in the large Sunday school room. Archdeacon Reese F. Alsop, D. D., presided. Reports of the treasurer, Mr. C. M. Trowbridge, showed that $1,437.54 had been raised, which was $65 less than last year, but in addition $470 had been contributed as a special aid to St. Andrew's church, for its building fund, making the aggregate of contributions for diocesan missions about $400 in excess of that of last year. Reports from the churches and missions aided by the archdeaconry were next received. Election of secretary and treasurer was made, the Rev. Mr. Miller and Mr. C. M. Trowbridge being chosen respectively for those offices. Pledges from the churches for the coming year were received, and appropriations of stipends were made. On motion of the Rev. T. G. Jackson, it was

Resolved, To make known to the Missionary Committee that it is the sense of the Southern Archdeaconry that it is not receiving for its own work a sufficient proportion of the total amount which it pays into the general fund.

The towns of Flatbush, New Utrecht, Flatlands, and Gravesend, have been lately incorporated with Brooklyn, and this large new territory lies almost entirely within the limits of the Southern Archdeaconry and is a missionary field which

will call for large appropriation of missionary funds. The loss which the archdeaconry has recently sustained by the deaths of the Rev. Melville Boyd and the Rev. William A. Fiske, LL. D., was referred to, and the secretary was instructed to prepare a suitable minute and place it on the records. A recess was taken for tea which was served in the chapel. At 8 P. M., public services were held, and an interesting address was delivered by the Rev. William Morrison, recently elected rector of All Saints' church as successor of the lamented Rev. Melville Boyd.

BROOKLYN.—In the interest of St. James' church, the Rev. Charles W. Homer, rector, a very enjoyable entertainment was given on the evening of May 2nd, in the large hall of the Adelphi Academy. The proceeds were for the increase of the building fund of a proposed parish hall. The young people of the congregation who took the various parts, acquitted themselves with admirable spirit.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The annual meeting of the Girls' Friendly Society will take place in Trinity church, May 16th. A new branch of this society has been organized among the larger girls of the Church Home for Orphans, under the chaplaincy of the Rev. A. E. George.

The Hook & Hastings Co. are now finishing an organ in Emmanuel church, built upon very large scales for the express purpose of supporting a large number of voices. It has but few stops, but in power it is equal to an organ containing a great many registers.

The following resolutions were passed at the annual meeting of the Massachusetts Church Union, held in Boston, on Monday, April 23d, and the secretary was instructed to send copies of them to the Bishop of the diocese, and to the principal Church papers:

Whereas, on the evening of the 18th of April, 1894, a meeting was held in Christ church, Boston, at which a layman presided, and patriotic speeches were made, commemorating certain national events of a century or more ago:

Resolved, That while the Church Union heartily endorses the patriotic sentiments of that meeting, it most solemnly protests against this desecration of a consecrated church to the purposes of a public hall.

Resolved, That the Church Union calls upon all conservative Churchmen to resist every tendency to divert our consecrated church buildings to any other use than that of the public performance of the services of the Church, and the purposes of private devotion.

SOUTHBOROUGH.—A pair of beautiful cut glass cruets with silver mounted stoppers have been presented to St. Mark's church, as thank offerings. The givers are two members of the last Confirmation class.

At Hopkinton, on Patriot's Day, $50 were raised by the Church people for parish expenses.

Southern Ohio

Boyd Vincent, D.D., Bishop

A handsome quartered oak memorial prayer desk and stall has been placed in the chancel of Trinity church, Newark.

A chapter of St. Andrew's Brotherhood has been organized in the church of the Nativity, Pine Hill. On the evening of Sunday, April 22nd, 12 members were admitted. The sermon was preached by the Rev. E. F. Small, of Calvary church.

The 4th annual festival of the Cincinnati section of the Choir Guild of the diocese of Southern Ohio was held in St. Paul's church, Cincinnati, on May 2nd, both morning and evening. The services were entirely choral. At the morning service, Bishop Vincent preached on the subject of "Music as an aid to Worship." In the evening, Dean Baker made an address on the subject of "The development of Church Music." The singing was most excellent, and was far better than that of any previous festival. The music was very simple. The chanting of the Psalter was most admirably done, showing that the choirs had been thoroughly drilled. The following choirs took part in the festival: Calvary, Emmanuel, St. Luke's, Advent, St. Phillip's, St. Paul's Good Shepherd, Norwood, and St. Stephen's, Winton Place.

Vermont

Arthur C. A. Hall, D.D., Bishop

MONTPELIER.—Christ church, one of the oldest and most conservative parishes in Vermont, will introduce a vested choir of men and boys for Trinity Sunday; the choir stalls are now being placed in position.

BENNINGTON.—This parish, for some time vacant, has at length secured the Rev. Geo. L. Richardson as its rector, who was instituted by Bishop Hall on his first visitation to the parish, the 2nd Sunday after Easter.

EAST BERKSHIRE.—The Rev. Josephus Tragitt of Calvary church, has resigned his rectorship to take work in the diocese of Connecticut.

MIDDLEBURY.—A vested choir consisting of 16 girls and 10 men and boys, was introduced into this parish, with great success, on Easter Day. For the first time in the history of this parish, the Rev. S. B. Blunt, rector, a weekly Celebration has been introduced; and a daily service was held throughout Lent. At the Bishop's visitation on Passion Sunday, 29 received the rite of Confirmation. The following gifts were presented to the parish, Easter Day: A Litany desk and book by Mrs. Mary Hale, of St. Paul, Minn.; a chalice and paten with a full set of burses and veils by the Guild of the Holy Child, of the parish; a full set of Eucharistic vestments by Mrs. Lucy S. Edgerton, of the parish; a brass processional cross by the Sunday school.

ARLINGTON.—On Sunday, April 22nd, Bishop Hall made his first visitation to this parish. On Saturday evening the rector, the Rev. Jas. Curtiss Carnahan, and his wife, gave a pleasant reception at the rectory for the Bishop. On Sunday at 7 A. M., the Bishop celebrated the Holy Communion, and later preached an eloquent sermon. At 3 P. M., the Bishop preached at Union church, Sunderland. In the evening he preached again at Arlington and administered the rite of Confirmation to 14 persons. The attendance at all the services was large, and great interest was aroused by the stirring words of the Bishop.

Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

CITY.—It was announced at All Saints' cathedral, on the last Sunday in April, that the cancelled mortgage on the western half of the cathedral property was that day placed in the alms basin at the offertory. This mortgage, originally $10,000, was put on the property 19 years ago. The buildings which were covered by it were the clergy house, and the old chapel and school rooms which have since been torn down. These constituted the original purchase. In 1873, shortly before the death of Bishop Armitage, the present cathedral building, which was then occupied by the Congregationalists, and which adjoined the All Saints' property, was purchased for $35,000. The original cost had been double that amount. The panic of 1873, followed by the death of Bishop Armitage, necessitated the placing of a mortgage on this property also. This latter mortgage, however, was paid off during the lifetime of Bishop Welles. Of the debt which has now been finally wiped out, $2,000 was paid during the administration of Bishop Knight, leaving a balance of $8,000 to confront Bishop Nicholson upon his entrance into the diocese. The payment of that amount since that time is largely due to his own work. The total value of the whole property is estimated at from $150,000 to $200,000, all now unincumbered, except $4,000 mortgage upon the guild hall, which dates only two years back.

The Rev. Canon St. George of the cathedral, and the Rev. James Slidell, rector of St. John's church, will spend the summer in England. The Rev. E. G. Richardson, rector of St. James', and the Rev. Warren Hastings, rector of St. Stephen's, have both been recently called away by the death of their respective mothers. Bishop Nicholson has removed from his former residence, and is now at No. 216 Martin st.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

On the festival of SS. Philip and James the Bishop consecrated the beautiful little church of St. Augustine of Canterbury in De Witt, this being the 28th church he has consecrated in his diocese in the nine-and-one-quarter years of his episcopate. The Rev. G. B. Clarke, the priest in charge, has by great energy and self-denial accomplished a notable work in building this church and freeing it from debt, rendering its consecration possible on the anniversary of the corner-stone laying. The clergy assisting the Bishop were the priest in charge, the Rev. Canon Whitmarsh, Archdeacon Sanford, the Rev. J. O. Davis, preacher, the Rev. A. G. Masson, and the Rev. T. E. Baxter. The music was very fine and rendered by part of the choir of Christ church, Beatrice. The sermon was of marked excellence. The building is very churchly, well appointed, and the most striking and complete of the smaller churches in the diocese. The windows are not excelled, except in size, in the State, they are mostly memorials. The west window is peculiarly beautiful, presenting a life-size figure of the Madonna and Holy Child. Many memorials and gifts have been received from the East: the brass altar and cross is the gift of friends in Philadelphia in memory of the Sisters of St. Mary who lost their lives ministering to the yellow fever sufferers in Memphis, 1878. The Sisters of St. John the Baptist, New York, the altar guild of St. Mark's, Philadelphia, and Grace church, Newark, have given vestments for the priests, altar linen, and frontals.

In Omaha, a clergy house is being built at a cost of $5,000 for the Associate Mission priests, and improvements are being made in St. Martin's, where more interest is manifested than ever before in the history of the mission. In Fremont, the old debt on St. James' has been removed largely through the Bishop's generosity and the church is ready at last for consecration. In Norfolk, only $300 remains of indebtedness on the new church which was opened on Easter Day. The chancel of Christ church, Beatrice, has been beautifully decorated, the rector, the Rev. J. O. Davis, designing the adornments, and the effect is peculiarly rich and chaste; blue, terra cotta, and gold, are the prevailing colors. The congregation are anxious to decorate the whole church to match. On May 1st a missionary meeting was held, the Bishop presiding, the speakers were Archdeacon Sanford and Canon Whitmarsh, the secretary of the diocese.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

St. John's church, New Decatur, has recently received a new set of altar, pulpit, and lectern cloths, in white and gold, with a design of Easter lilies, and I. H. S. These are memorials. Another memorial was the silver offertory plates, which are heavily and finely chased. They are in memory of Miss Hoffman who died about a year ago. Mr. and Mrs. Bibb have presented a brass altar cross bearing the words "Easter" and "Thank-offering," for the recovery of their little daughter. The children of the Sunday school have contributed two handsome brass vases, and an altar book rest.

A chapter of the Brotherhood of St. Andrew was formally instituted in St. John's church, Montgomery, on Sunday night, April 8. The chapter begins with a membership of 40, comprising many of the representative men of the city. The service of Institution was very impressive, and at its close, the rector, Dr. Powers, made a touching address to the new organization.

The Rev. D. F. Hoke has been assigned to the charge at Auburn and Opelika, at least for the present. Both these points have been vacant for some time.

Within the past year, the church at Briarfield has been greatly improved by the addition of a vestry room, a double vestibule, and the painting of the entire building, through the efforts of the young ladies' guild. They have also provided a new altar and prayer desk, a brass altar cross, and wrought iron lamps, and Mrs. Peters has given a handsome brass lectern. The little church is now well equipped, and besides raising the amount pledged for the missionary, has met all other obligations.

Albany

Wm. Croswell Doane, D.D., LL.D., Bishop

KINDERHOOK.—A crowded congregation welcomed the Bishop, April 14th, when he confirmed a class of eight, presented by the rector, the Rev. James W. Smith, and preached a thoughtful and impressive sermon from St. John v: 6. During the last year, Eucharistic vestments have been given for the various seasons, rich in material and workmanship, especially a white silk chasuble, the gift of Mrs. Elizabeth Hale, the widow of a former rector. There has been a marked progress in the attendance, music, and services. The Eucharist is celebrated every Lord's Day and other holy days.

SARATOGA SPRINGS.—On Monday evening, April 23d, the Bishop visited Bethesda church, and confirmed a class of 60 persons presented by the rector, the Rev. Dr. Joseph Carey. The visiting clergy present were the Rev. F.M. Cookson, the Rev. W. B. Carey, rural dean, of Kingston, Canada, and the Rev. Dr. J. W. Shackelford. The Bishop preached an eloquent sermon on the "Manifestations of the Comforter." The class was noteworthy for the number of young men and young women over the age of 18 years. Bethesda parish has been growing steadily, and the development of a strong Church sentiment is largely due to the annual course of lectures given by the rector on the doctrines, ritual, and polity of the Church. The lectures each year cover a period of three months or more, and always attract large congregations. The church has never been in as prosperous a condition as at the present time. The attendance during the Lenten season was remarkable. On Easter Day, several hundred communed.

West Missouri

Edw. Robt. Atwill, D.D., Bishop

St. John's church, Springfield, was consecrated on St. Mark's day, which was also the anniversary of the ordination of its rector, the Rev. M. M. Moore. Twelve priests and the Bishops of both dioceses in Missouri were present. At 6:30 there was a low Celebration by Bishop Tuttle, a large congregation being present and receiving. At 10:30 the bishops and clergy entered the church in procession chanting the 24th Psalm. The Instrument of Donation was read by Mr. Alfred W. Ollis, the senior warden, the rector reading the Sentence of Consecration. Matins were said, and the Rt. Rev. E. R. Atwill proceeded with the High Celebration, the Rev. Stephen H. Green, of St. John's church, St. Louis, and the Rev. Robert Talbot, of Trinity church, Kansas City, acting as deacon and subdeacon. The sermon was preached by the Bishop of Missouri. Gounod's *Missa Solennelle* was beautifully rendered by the parish choir, assisted by several volunteers, accompanied by organ, piano, violin, viola and trombone. None of the congregation received at the High Celebration. Lunch was served by the ladies of the parish in the guild room, after which the

visitors were given a delightful ride around the city through the kindness of Mr. Smith, the superintendent of the electric railway.

St. John's church is situated in what is known as "New Town," and was organized in a small way about five years ago, to-day it stands in the midst of ample grounds on one of the most beautiful corners in the city. The church and guild room are of stone, the architecture is tasteful, and the congregation large and growing, a monument to the faithful work of its earnest, self-denying priest, who beginning with literally nothing, in an upper room, in the face of the hard times and bank failures, from which Springfield suffered to an unusual degree, has built and paid for as beautiful a church as there is in the diocese.

Maine

Henry Adams Neely, D.D., Bishop

FORT FAIRFIELD.—The 25th anniversary of the organization of St. Paul's mission, was observed April 21st and 22nd. The anniversary fell upon Saturday, and upon that day there was a special celebration of the Holy Communion in the morning, and a social gathering for the Sunday school children in the afternoon. On Sunday morning at nine o'clock, there was also the usual Celebration, and Morning Prayer at 10:45 was followed by some features of an historical nature. These consisted of 1st, the reading of the original petition for organization, and the Bishop's letter granting the same; 2nd, a historical sermon by the priest in charge, the Rev. Geo. Bruce Nicholson; 3d, the reading of letters from the Bishop of the diocese, from the Rev. Canon Washburn, first missionary at Fort Fairfield, and the Rev. Hudson Sawyer, another former missionary. This is the most north-easterly point reached by the Church in the United States.

New York

Henry C. Potter, D.D., LL.D., Bishop

POUGHKEEPSIE.—The archdeaconry of Dutchess met at St. Paul's church, April 26th. It was opened with a joint Confirmation service, and celebration of the Blessed Sacrament. At the Confirmation, 40 candidates were presented by the rector of the parish, the Rev. Mr. Cox; 38 by the rector of Christ church, the Rev. S. A. Weikert; and 3 by the Archdeacon of Orange. The principal matter brought before the business session was the appointment of an Archdeacon of Dutchess to succeed the late Ven. Archdeacon Ziegenfuss, D. D. The canon required appointment by the Bishop, the appointment to be confirmed by vote of the members of the archdeaconry. The Bishop named the Rev. Dr. Crary, who for more than 25 years has been active in Church labors in Poughkeepsie, but he declined the honor, because of parish duties. The Bishop then named the Rev. Thomas Burgess, rector of St. Luke's church, Matteawan. The ballot was dispensed with on motion of Dr. Crary, and the appointment was unanimously confirmed by a rising vote. In accepting the office, Mr. Burgess made graceful reference to the kindness shown him. Archdeacon Burgess comes to his new duties with the good will of all, and with a missionary and administrative experience which will fit him for success. The evening was spent by the Bishop in making a visitation of the church of the Holy Comforter, where he confirmed a class of 44 persons, presented by the Rev. Dr. Crary, making in all 125 confirmed in this city in the same day.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

BRISTOL.—The Rev. J. O. S. Huntington, O. H. C., has been holding special services during the week commencing April 22nd, in Trinity parish, the Rev. W. R. Trotter, rector. Father Huntington has preached in the evening in the Town Hall.

PROVIDENCE.—The Rev. Floyd W. Tomkins, Jr., has accepted the call to be rector of Grace church, and will begin his work about June 1st.

In 1854, the Rev. Daniel Henshaw, D. D., became rector of St. Andrew's church, now known as All Saints' memorial. A service in commemoration of Dr. Henshaw's completion of the 40th year of his rectorate was held on Sunday, April 29th; the sermon was delivered by the Rev. Arthur M. Ancock, the assistant rector.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

The Assistant Bishop preached to an overflowing audience in St. Paul's church, Winona, Sunday evening, April 22nd, and confirmed a class of 16 males and 14 females. A hundred communicants have been added to the roll in the last two years. The large vested choir has reached a high grade of excellence in rendering the service.

Bishop Gilbert visited Dresbach on the 2nd inst., and consecrated the new and beautiful little brick church erected by the faithful missionary labors of Father Allen, who, at the ripe age of 75 years, has completed this, and another edifice at Dakota, two miles nearer Winona. Three persons were confirmed at the same time. The visiting clergy were the Rev. Messrs. Bingham and Hulgate of Lacrosse, and the Rev. E. P. Chittenden of Winona. Several persons from Winona went down for the occasion, among whom were the Hon. W. H. Yale and wife.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The Rev. Thos. J. Robjent, of St. John's church, Weston, Toronto, has accepted a hearty and unanimous call to become rector of All Saints', Saginaw. By his acceptance it is believed a new and bright era has been begun in the history of the Church. The people are thoroughly united, and large and growing congregations are looked for.

Confirmations by Bishop Davies during the month of April: St. Paul's church, Jackson, 19; Christ church, Adrian, 17; St. Peter's, Tecumseh; 14; St. John's, Clinton, 27; St. Thomas', Detroit, 25; Christ church, Dearborn, 9; St. Peter's, Detroit, 24; St. Jude's, Fenton, 23; Trinity, Bay City, 76; St. John's, West Bay City, 12; St. James', Sault Ste. Marie, 59; St. Luke's, Sault, Ontario (for the Bishop of Algoma), 32; Calvary, Saginaw, 13; St. John's, Saginaw, 26; St. Paul's, Saginaw, 32; St. Philip's, Detroit, 13.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—The Rev. Thomas Atkinson, who has had charge of St. Barnabas' church since Jan. 1st, was formally instituted as rector of the church, on Tuesday, April 17th. The Bishop officiated, and the Rev. J. S. B. Hodges, S. T.D., preached the sermon. The Rev. Arthur C. Powell and the Rev. Frederick Gibson also assisted. There was a celebration of the Eucharist. Besides the new rector, there were 14 clergymen present. The Rev. Thomas Atkinson is a grandson of the late Bishop Atkinson, of North Carolina. The work of re-building the church since its destruction by fire has been completed, with the exception of a new pulpit, which will shortly be added. At night the Bishop confirmed 34 persons, 27 of whom were from St. Barnabas', two from Emmanuel, four from the church of the Messiah, and one from Trinity church.

Mr. Horace Hills, Jr., now organist of Grace church, Norwalk, Conn., has been appointed organist and choirmaster at Mt. Calvary church, this city, Mr. Miles Farrow, the present organist, having resigned to become organist and choirmaster at old St. Paul's church.

The choir of the church of Holy Innocents' has been reorganized, under the leadership of Mr. Harry E. Morgan. Mr. Snyder, who is a candidate for Holy Orders, is organist of the church.

The sewing-school of Trinity church held their closing exercises on Friday, April 20th. Addresses were made by the rector, the Rev. Julius E. Grammer, D. D., and Mr. W. J. Stafford. Each child was presented with a box of bonbons.

The Rev. F. J. Clay Moran responded to the toast "St. George's Day, and all who honor it," at the annual banquet of St. George's Society, held at the Merchants Club, Monday, April 23rd.

Ascension chapter, Daughters of the King, opened a reading room at the corner of Arlington ave. and Mulberry st., on Monday, April 23rd. The building, which was formerly used as a cooking school, has been repaired and furnished. An address was made by the Rev. W. M. Dame, of Memorial church. The chapter recently organized a branch of the Girls' Friendly Society.

UPPER MARLBORO.—The Bishop confirmed a class of 26 persons at Trinity church, April 20th. The rector, the Rev. Chas. F. Sontag, was assisted in the services by the Rev. Mr. Randall, of the "Forest."

WASHINGTON, D. C.—Work on the new parish house of Trinity church will be commenced about May 1st. The new building will be two stories high, part of brick and part of sandstone. It is expected that the building will be completed by next fall.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

On the evening of Ascension Day, the mixed vested choirs of Trinity, Grace, and St. John's churches, Syracuse, held a festival service at Trinity church, consisting of choral Evening Prayer and several anthems. Chas. W. A. Ball, of Trinity church, was the precentor, and Arthur Eltinge, of Grace church, and Miss Anna Barton, of St. John's church, were the organists.

Bishop Huntington is expected to return from Europe about June 1st.

A meeting of the convocation of the 2nd district was held on April 24th and 25th, at Grace church, Waterville, the Rev. James K. Parker, rector. A conference on "Systematic Instruction in Church Doctrine," was a feature of the gathering. The Rev. F. P. Harrington preached a sermon, and addresses were given by a number of the clergy. The grouping of missionary parishes was discussed, and a resolution was passed, asking adjacent parishes, as grouped by the dean, to consent to be served by the same priest. It was resolved to present at the next diocesan convention certain amendments to the present Canon X having reference to the missionary work of the diocese. The Rev. Oliver Owen, of Clinton, is the dean, and the Rev. James J. Burd, of Utica, is the secretary of the district.

A meeting of the Woman's Auxilary of the 2nd district was held at the same time and place with the convocation, 28 delegates being present. Mrs. Parks, the State secretary of the Woman's Auxiliary in Kansas, gave an address. Mrs. Thorne, of Utica, is the president of the district branch.

An Appeal for China

RESOLUTIONS ADOPTED AT FIRST GENERAL CONFERENCE OF THE CHINA MISSION

At a meeting of the bishop, clergy, and other workers of the China Mission, held at St. John's College, Shanghai, Feb. 14th, 15th, and 16th, 1894, the following preamble and resolutions were unanimously adopted:

WHEREAS, The reports from almost every department of this mission show a most pressing need for additional workers if the Church is to carry on successfully work already undertaken in this field, therefore be it

Resolved, I, That we, the undersigned members of the China Mission here assembled, issue an urgent call for at least ten additional workers, to fill the following positions, viz.:—1, a clergyman for St. John's College; 2, a clergyman for out-station work at Shanghai; 3, a duly qualified teacher of English branches for St. John's College; 4, a clergyman for Hankow; 5, a clergyman for Wuchang; 6, a teacher for Boys' School at Wuchang; 7, a clergyman for Wuhu; 8, a lady for St. Mary's Hall, Shanghai; 9, a lady to train Bible women at Hankow; 10, a lady for the Jane Bohlen School at Wuchang.

This increase of staff asked for is not to enable us to enlarge the present work, but simply to carry on efficiently work which has been already inaugurated. We fear the Church at home does not realize the critical state of this mission. At present each station is under-manned, and cannot fully carry out the work in hand, and should there be any brake down at a station, there being *absolutely no reserve force* at our command, the work at that station would be seriously curtailed, or possibly have to be given up. *We must have help, and that immediately.*

II. That these resolutions be published in the various Church papers and missionary periodicals at home, and that copies thereof be sent to the Bishops of the Church, to the Board of Missions, to the managers of the Woman's Auxiliary, and to the deans of the various Theological Seminaries, with the request that the latter bring this need to the notice of the students under their charge.

ELLIOT H. THOMSON.	PERCY MATTHEWS, M.D., LL. D.
SIDNEY C. PARTRIDGE.	EDWARD M. MERRINS, M.D.
F. L. HAWKS POTT.	S. E. SMALLEY.
J. ADDISON INGLE.	FLORENCE MACRAE.
ROBERT K. MASSIE.	STEVA L. DODSON.
H. CLINTON COLLINS, M.D.	GEORGIA E. STARR.
H. W. BOONE, M.D.	MARIE HASLEP, M.D.

I endorse every word of the above resolutions. It is impossible to do the work of the mission with the present force. Several institutions are at present closed because we have not workers, and we have ceased to educate more theological students for want of American clergy to oversee them efficiently in their evangelistic work. We do not intend to evangelize China by foreign missionaries alone, but through our native ministry. What we ask of the Church is enough men to oversee them in their work. Every mission in China, save our own, has a number of ladies for the work among Chinese women. We call upon the women of the American Church to respond to our appeal. Are there not women who can come at their own expense, if need be, to do this all-important work? In addition to the workers called for in the resolutions, I can find work for a lady doctor, provided she is a competent *surgeon*, and able to take entire charge of a woman's hospital if need be.

As things are at present, we are met at every turn by the reply that nothing can be done. If we find the men, there is no money, and if we find the money, there are no men. The only thing that can bring about a change, is the resolve of those who feel that they can do this work, to come to China at any cost. May God bring this appeal home to many hearts. It has the authority which comes from the unanimous voice of the China Mission. We can do no more. Very solemnly and prayerfully we appeal to the Church, and we trust God to send us speedy help.

Faithfully yours in Christ,
F. R. GRAVES,
Miss. Bp. of Shanghai.

A SUBSCRIBER writes: "The new Prayer Book and Hymnal received last night, highly satisfactory in every way—a real treasure." [The above was given as a premium for ONE new subscription to THE LIVING CHURCH.]

The Living Church

Chicago, May 12, 1894

Rev. C. W. Leffingwell, Editor

IT IS REPORTED, apparently on good authority, that three gentlemen who within the last year have forsaken their office of priesthood at our altars to enter the Communion of Rome, are now knocking at our doors to be received back again. Among these is Mr. Adams, late of the church of the Redeemer, New York, whose exit was attended with a somewhat sensational attack upon the Church of his earlier days. These gentlemen, with others who have "verted" and "re-verted" within the last few years, may serve as admonitions to restless men to consider well whether anything is to be gained by "flying from evils that we have to others that we know not of." Though these wanderers may have returned to their allegiance, doubtless their names, like others of similar experience, will continue to swell the lists of converts which appear from time to time in Roman newspapers.

A Presbyterian Moderator on The Historic Episcopate

The Rev. J. T. Smith, D. D., of Baltimore, is an ex-moderator of the Presbyterian General Assembly, and chairman of the Presbyterian committee on conference with a committee of the General Convention of this Church. What he has to say on the subject of union will be of interest. He is evidently not pleased with the declarations of the twenty-eight bishops in *The Independent*, in which, without collusion, they pronounce against the repeal of the canons which restrict our ministrations to men of Episcopal ordination. He further tries to make capital for the lax view by rehashing the old story of alliance between the Church of England and the Presbyterians in Reformation times, a matter which we supposed had been given its permanent quietus by the late Rev. Dr. Drumm.

But Dr. Smith shows his desire for union by a bitter attack on the Church, the offence being that since it has ceased to coquet with Presbyterianism it has steadily grown up into its own normal life. Let those who think this affair to be a passing breeze of sentiment, note that, on the Presbyterian side, it is intended to be a whirlwind to destroy the very essence of the Church's doctrine and fellowship. Is it not about time to open our eyes, and call a halt, that we may ascertain whither we are being borne?

Here are Dr. Smith's words in *The Independent* of April 19th:

> For two hundred years, ever since the last abortive attempts at union, the alienations of Episcopalians and Presbyterians have been growing wider and more embittered. Some fifty years ago, Oxfordism, a revival of Laudism, sprang up in the bosom of the Anglican Church, at war with its Protestantism and avowedly working to carry it back to mediæval Romanism. It threatened for a time to sweep both the Anglican and the American Church from their Protestant moorings. It revived ritualism both as a show and a superstition. It transformed presbyters into priests, it exalted bishops into apostles, it transfigured Baptism into regeneration, and the Supper into a sacrifice. Its whole trend was backward to Rome. Newman, its great apostle, soon discerned this, and followed his convictions to their logical goal—the mother Church. The Oxford headship calls not for the College of Apostles but for the primacy of Peter. Sacramentalism has no other or larger place in the Prayer Book than it has in the Westminster Confession. It is at war with the Protestantism of the Episcopal Church. It has never been officially recognized or authoritatively organized. It is openly condemned and abjured by many of the most honored names within the Episcopal Church. It is the dogma of individuals and the shibboleth of parties; but it is a mere fungus on the body of the Church, clinging to it, and not vitally connected with it, as a parasite.

Does Dr. Smith think that he is likely to presbyterianize this Church by thus defaming a movement which, its critics and opponents being judges, has done so much to vitalize the Church in England and this country? Does he propose to conciliate High Churchmen by telling them they are avowedly trying to Romanize the Church?

He has made a huge blunder. Or, rather, he has been too frank for his cause. He has revealed the true inwardness of the Presbyterian response to the Chicago declaration. From this hour onward, it is evident that those who believe the Historic Episcopate to mean the divine ministry of three orders, must array themselves in solid phalanx against any more secret coquetry with our old enemies.

Dr. Smith, in the same article, confers a favor the Church, which has not been vouchsafed to us by our Committee of Conference. He tells us that at a meeting of the joint committees in Baltimore, the Presbyterians "proposed an interchange of pulpits," and he says: "to this no answer has yet been received; but one is promised and expected during the present month." He evidently, however, expects the formal answer, to be in substance what a prominent member of the Commission of this Church has privately stated to him: "the suggestion cannot be acted upon until our General Convention meets in October, 1895."

It looks, therefore, as though the Church at its next Convention will have this matter before it, and unless we mistake not, it will involve a conflict more serious than there has occurred in our whole history. Gentlemen of the Commission, be careful! Do not allow our peace to be imperilled by another Savoy Conference. The men who thank God for "Oxfordism," will not submit to be delivered over into the hands of Calvinism.

Reductio ad Absurdum

We have heard much about the distinction between the fact of the "Historic Episcopate," and any theory in regard to it. It is insisted that the way to Church Unity is to get our brethren of other Christian denominations to accept the episcopate as a fact, without asking them to assent to any explanation of its origin, its nature, or its authority.

A beautiful picture has been sketched of a happy family, in which various denominations should be brought together without giving up their special usages, their modes of worship, and, except to a small extent, their discipline and government. There would be churches of the "Presbyterian Rite," churches of the "Puritan Rite," churches of the "Baptist Rite;" and why not churches of the "Unitarian Rite," and the "Universalist Rite?" Perhaps there would still remain, though in a small minority, some churches of the "Old Prayer Book Rite." All these would be combined into a charming unity, under bishops so "locally adapted" as not to disturb the feelings, prejudices, or convictions of the votaries of these various "Rites."

A writer in *The Independent* of April 12th, works out the results of this scheme in a thorough and satisfactory manner. The communication is in the form of an Open Letter to the Bishop of Albany, by the Rev. Chas. M. Mead, D. D., of the Congregational Seminary, Hartford, Conn.

The Bishop of Albany had given it as his opinion that it should be comparatively easy for those who recognize all methods of ordination as equally valid, to accept episcopal ordination for the sake of unity.

Dr. Mead offers for consideration a supposition suggested by this proposal: "My supposition," he says, is this: "that the Chicago proposal should be acceded to by some of the leading Protestant churches of our country, say by the Methodists, the Presbyterians, and the Lutherans—all these churches consenting that their ministers should be ordained according to the requirements of the Episcopal rules. Now, inasmuch as these bodies together are immensely larger than the Episcopal Church, it would follow that in the united Church there would be a vastly preponderant majority holding the view that the doctrine of Apostolic Succession is an utterly untenable doctrine and that the ordination of Congregationalists, Baptists, and other ministers is perfectly valid. Recognizing these other bodies as genuine churches, and their ministers as legally ordained, this great majority of the newly united Church would be in conscience bound to make its rules and principles conform to this conviction. They could not take the position that these other Churches are not really Churches of Christ and their ministers not validly ordained; for this would be quite contrary to their inmost beliefs. They would be obliged by their consciences to fellowship those other Churches on terms of perfect equality."

Such results, involving the repeal of everything in Prayer Book and canons which makes episcopal ordination necessary, constitute, he says, a possibility which is clearly contemplated in the Declaration on Unity. Now the replies of the bishops to Dr. Carroll indicate that such a modification of the laws of the Church would be regarded by them as a violation of trust, and therefore as being something which they could not for a moment entertain the thought of conceding. And yet if their own proposition to the Protestant churches of this country should be accepted, they would find themselves in a Church holding as to its immense majority precisely the doctrine concerning ordination which they regard as utterly inadmissible. Dr. Mead therefore asks, in all earnestness, if the case supposed should be realized, whether the bishops would remain in the united Church and obey the new rules? or would they join in a secession?

This way of putting the case is striking and novel. It exposes the fallacies which have been wrapped up in the Episcopal proposal. In short, it is a *reductio ad absurdum*. It is the ancient story of the Trojan horse over again. The beleagured Trojans with great zeal and much expenditure of toil and pains make a breach in their walls and introduce the mighty horse into the midst of their city, and out of it straightway issues an army which soon enters into full possession, and reduces the original inhabitants to subjection.

It may be said that practically there is no danger of such a consummation. But if there is no such danger, it is simply because there is no likelihood that the invitation will ever be heeded by any large number. Nevertheless, the result indicated is clearly one which the terms of the invitation provide for. It is a logical and natural result of its acceptance. The conviction forces itself that if the normal consequences of the Declaration are intolerable, the document itself needs re-consideration. Perhaps, however, it may be as well to allow it to pass into "innocuous desuetude."

Thoughts Upon Whitsun Day

(Fiesta del Espíritu Santo)

BY CAROLINE FRANCES LITTLE

> "One, the descending Flame,
> But many were the tongues of fire,
> From one bright heaven they came,
> But here and there in many a spire,
> In many a living line they sped
> To rest on each anointed head.
> There, as yon stars in clearest deep of night,
> The glory-crowns shone out in many-colored light."

In this blessed feast of the Holy Spirit, which is the birthday of the Catholic Church, the culmination of our Lord's Incarnation is attained. He ascended that the Third Person of the Ever Blessed Trinity might come down to earth and abide in the Church, uniting its members one with another, and all to the great Head, that we might be led into all knowledge, truth, and holiness forever.

The world keeps the feast of the Nativity, and of the Resurrection; Christmas and Easter are names with

which even the irreligious may be familiar; but the world knows not, and cares not, for the Pentecostal season—only the spiritual can delight in the refreshment of that day.

"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." What does he who has always been blind know of the variations of color and light? Or what can one who is born deaf know of the subtle harmonies of music? And how can one whose soul is nourished by no spiritual food comprehend the joy of devout hearts, who abound in hope and love in the Holy Ghost? Thus it is that Whitsun Day, or *Pasqua Rosata*, as the Italians call it, is dear to the Church alone, and the world meddles not with the joy of that day.

What greater gift, what greater love,
Could God on man bestow?
Angels for this rejoice above,
Let man rejoice below.

The Hebrew Scriptures are not lacking in prophecies of the great Gift which should be sent to mankind. As in the sixty-eighth Psalm: "Ye shall be as the wings of a dove that is covered with silver wings, and her feathers like gold." And again: "Thou art gone up on high, Thou hast led captivity captive, and received gifts for men; yea even for Thine enemies, that the Lord God might dwell among them."

Then how instantaneously was the following prophecy fulfilled, after the outpouring of the Spirit: "The Lord gave the Word, great was the company of preachers."

The great event was also clearly foreseen by Joel, and the power of the Spirit was referred to by Ezekiel and others, while Isaiah enumerates six of the gifts of the Holy Ghost.

For ten days the little company of believers, with the Holy Mother, waited in that upper room, spending the hours in prayer and supplication for the Promised Comforter.

As yet they but their vigil hold,
Not yet the Whitsun flowers unfold
Their full bright splendors. In the sky
The third hour's sun must ride full high,
Ere to the holy, glorious room
The fires of new Creation come;
Ere on weak hearts, though willing, fall
The rushing, mighty wind, in all
The power of its dread harmony, and win,
Ne'er to lie down, true echoes from within.

Seven times seven days (a week of weeks), in reference to the seven-fold Spirit of God, had passed since the Resurrection, and Pentecost was "fully come." Throughout Holy Writ occurs the sacred number of seven. They rest on the seventh day, the seven candlesticks, the seven petitions in the Lord's prayer, the seven words from the Cross, and the innumerable instances which occur in the Book of the Revelation, seem all to possess the same signification.

So graphic is the description of the out-pouring of the Spirit upon the infant Church, as given in the Acts of the Apostles, that the imagination loves to dwell upon the wonderful scene. The sound, like a rushing, mighty wind, the cloven tongues, the supernatural utterances vouchsafed to all, the amazement of the beholders, the mocking of the unconverted, St. Peter's great sermon, the conviction of his hearers, the Baptism of the three thousand souls, all followed in quick succession, "The Spirit of the Lord filleth the world, and that which containeth all things hath knowledge of the Voice."

What a contrast the betrayal, the cowardly denial, and the forsaking of our Lord present when placed side by side with the intrepid conduct of the newly inspired Apostles! What greater proof of the indwelling presence of the Spirit could be vouchsafed, than is seen in the miracles, the gift of tongues, the powerful preaching, the insight into Scriptures, and the willingness to suffer and die for the Lord Jesus, that animates the Apostles and disciples! From that little room they went forth, endued with supernatural power, to convert the world, and through them we have been brought from darkness and error into the true light.

The Holy Spirit was no transient guest, but came to abide in the Church forever. He comes in Baptism, He descends in seven-fold power at Confirmation, bestowing on us these precious gifts: WISDOM, whereby the mysteries of heavenly things are revealed to us; UNDERSTANDING, whereby our minds are enlightened; COUNSEL, which imparts to us a right judgment; GHOSTLY STRENGTH, to endure and suffer; KNOWLEDGE, to perceive the Will of God; GODLINESS, through which we hunger and thirst after righteousness; HOLY FEAR, that teaches us to shun sin for fear of losing the presence of the Holy Spirit.

In studying the Epistles, one is impressed with the very large number of references to the work of the Holy Ghost. By His influence love is shed abroad in our hearts: through Him we abound in hope, and are full of joy and peace, finding true liberty. We learn that we are sealed with the Spirit of Promise, even unto the day of redemption. Only by His aid can we pray aright; in Him we have fellowship, are sanctified, and receive the washing of regeneration. Through His grace we have communion with the departed saints. It is the Spirit who imparts to us the Christ Life, for it is by His power that the creatures of bread and wine become the Body and Blood of Jesus Christ. But when one who has known the Holy Spirit, and has tasted of the powers of the world to come, goes astray, what says the Apostle? "If they fall it is impossible to renew them again to repentance."

Blessed indeed to the Church as a body, and to individuals as members, has been the fulfillment of our Lord's gracious promise to send to us a Comforter who should lead us into all truth. It is not of Himself, the Blessed Spirit speaks, but it is Christ whom He glorifies. "For," said our Lord, "He shall receive of Mine, and shall shew it unto you."

The Church teaches us to render due homage to the Third Person of the Blessed Trinity, and in the Creed we say: "Who with the Father and the Son together is worshipped and glorified." But do individuals fully grasp the truth that He is a real Person, and not merely a Love or Force proceeding from the Father to the Son? That He really dwells within each pure and contrite heart, and that our bodies are his temples?

And His the gentle voice we hear,
Soft as the breath of even,
That checks each thought, that calms each fear,
And speaks of heaven.

Loving, persuasive, and tender, is the ministry of the Spirit, yet in stern and awful warning stands the most terrible threat that can be found in Holy Writ, for him who rejects His Voice, and it falls from the tender lips of our Saviour: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." That is the one final sin, for whosoever commits it, is so hardened, so lost, that he cannot repent.

All nature seems fairer and brighter to the soul with whom dwells the Blessed Spirit. There are heavenly tints in the sunsets, celestial shades of blue on sky and ocean; every blade of grass, and every viewless wind that blows, speak of the gentle influences of the all-pervading and all-embracing Spirit.

How do wild Nature's chords by thee
Combined in varying melody,
Make tunes for holy times.

And when the eye of faith is thus purged of this world's desire for glitter and show, and has learned to look with love upon humanity and nature as all redeemed by the Christ and sanctified by the Spirit; and when the soul can yield in everything to the Divine Will, then its task on earth is finished, its warfare is accomplished, and to such an one the call will soon come to enter into the glorious rest that remaineth for the people of God.

O loving Spirit, gently lay
Thine arm on ours when we would stray!
Prepare us with Thy warnings sweet,
Us and our little ones, to greet
Thy visitations dread and dear!
Grant us, when holy times are near,
In twilight, or of morn or eve,
Thy dove-like whisperings to receive,
And own them kindlier for the plaintive mood,
That breathes of contrite love, mild hope, and joy subdued.

Nantucket, Mass.

The Church and the Indian

DEAR LIVING CHURCH:—Bishop Brooke of Oklahoma, recently visited St. Louis, and conferred with Bishop Tuttle as to the feasibility of a visit from some mission priest to the heart of the Indian nation. As a result I paid a brief visit to the Creek and Cherokee tribes, and have returned deeply interested in the work there, under Bishop Brooke's very able direction.

No one who has not personally visited this veritable "garden of the Lord," can form any idea of its beauties, or of the peace, prosperity, and happiness of its inhabitants. The civilized Indian of to-day is the most contented, courteous, and well-informed countryman that can well be conceived of. His calm self-respect, his deference to old age and sacred character, and his chivalrous courtesy to women, must be seen to be fully appreciated. Types almost patriarchal in their simple dignity abound, and the infusion of white blood has brought with it a shrewdness, and capacity for business which has not interfered with the inbred honesty of the red man. The Indian women possess a charm peculiar to themselves, compounded so delicately of queenliness and humility as to be in itself indefinable. The hospitality of these people exceeds description. The angels who from time to time "dropped in"—from an unusual height—at the tent of Abraham, never met with warmer or more cordial welcome than the lowly priest who lately visited the red brother at his own headquarters.

But the peculiarity which surpassed in interest to me all other features in his character, is his hunger and thirst for the Word of the Gospel. A few hours' notice of a service is enough to fill a church with eager listeners, whose rapt attention is inspiring to a preacher. To see the dark faces and black, deep set eyes of these ancient denizens of Columbian soil glow with the warm light of religious fervor, is an experience I would not forget. Somehow—I cannot say how or why—the denominations have failed to satisfy or content these people. Somehow, I know not wherefore, the Roman dogma has found little acceptance among them. It is the Church that the soul of the red man is awaiting, and is ready to go out unto and meet with all the deep, calm, deliberate enthusiasm of his nature.

The present number of communicants at Tahlequah, the capital of the Cherokee Nation, is only five. This little band, whom I admire, not only for their vigor and courage, but also for the great respect in which they are held by the entire community around them, only need help and encouragement to be the means of spiritually conquering the Five Nations. Elsewhere there are larger numbers of communicants, and more financial strength, but nowhere is Churchly feeling deeper, purer, or more consecrated. I preached here on a week day to a congregation of over sixty, gathered in a couple of hours, and if the service only did as much good to the people as to the priest, enough said!

At Wagoner, a devoted Churchman with his own hands has erected a church of no small beauty and completeness. There are perhaps twenty scattered sheep around this point, but as I had no opportunity of a Sunday service here, nor of announcing a week-day meeting, my congregation was but slim. What it wanted in numbers, however, it made up in zeal, and I left them in good courage.

Muscogee—the wonder of the age—a town of a few thousand people, but destined shortly to be the home of half a million, has been simply delivered over to the sects as an undisputed possession until the vigorous hand of Bishop Brooke grasped the reins of diocesan government. Here I found perhaps forty communicants and well-wishers; among them the best element of the young and thrifty population. I gave two services on Sunday, to which they gathered large general congregations. I feel well assured that the beginning here will result speedily in one of the strongest Church organizations in the South-west.

As usual, I found the Presbyterians the most courteous and kind. They gave me their meeting house both at Tahlequah and Muscogee, and no small number of their congregations attended and joined in the excellent congregational singing at both places. The loyal devotion expressed everywhere to Bishop Brooke, speaks volumes both for the chief pastor and his people.

All that is needed to develop a glorious work throughout this most interesting portion of the Church's vineyard is a very small additional amount of financial aid. Every dollar sent to Bishop Brooke for his Cherokee and Creek missions would accomplish just now as much as five dollars bestowed elsewhere. There is no church building, save at Wagoner, throughout the entire field. Every one is struggling for a living, and it would be unjust and unreasonable to expect those whom we have left entirely in the hands of sectarian bodies who have lavished money on chapels and schools, suddenly to turn around and help mother Church to do what she has hitherto almost wholly neglected. Bishop Brooke wants $5,000 for this work, and he ought to get it. If

the cause of the red man fails to interest the Church of America, there remains the Church of England to be appealed to, but I hope and trust the appeal will be unnecessary.

TUDOR.

Ferguson, Mo.

Letters to the Editor

STOLE AND HOOD

To the Editor of The Living Church:

In THE LIVING CHURCH of the 21st ult, you said, in reply to a correspondent, that the stole was the last vestment put on. I have noticed in the American Church that such is the case; but in the old mother Church both at home and in the colonies such is not the case. According to current Anglican usage, the hood is the last vestment put on. The hood is academical, not ecclesiastical; it should not therefore, interfere with the order of the ecclesiastical vestments. As well might the surplice be put on first and the cassock secondly, as to put the hood on previously to the stole. Whatever vestments are worn, the hood, if put on at all, must be the last because the least. J. R. N.

Port Dover, Ont.

CHURCH UNIVERSITY BOARD OF REGENTS.

To the Editor of The Living Church:

A passing allusion to the Church University Board of Regents, in your issue of the 28th inst., gives me the opportunity to ask your thoughtful attention to the present action of the Board in respect of the scholarships which it is now offering to the graduates of the theological seminaries of the Church, for the year 1894, and which it proposes to offer to the succeeding graduating classes. The allusion to which I refer is this:

"Our own Board of University Regents might find it well to consider whether it is not worth while to send their proteges to Bonn, to take some of those courses" (under the Old Catholic faculties of theology), rather than allow them to sit at the feet of Harnack, *et id genus omne*. In their program thus far, theological studies are curiously lacking."

The Board has been engaged, for the past two years, in seriously considering questions germane not only to those here commended to its attention, but also to all others relating to its duties and responsibilities. If the Board were to assume the authority to "send their proteges to Bonn," or to any specified place, it would justly meet with the condemnation of every bishop of the Church, whose rights in this respect are carefully guarded by Canon law.

This Board is the *Church* University Board of Regents. In exercising its functions it is in duty bound to attempt no measures and adopt no methods which on the face of things would bring it into conflict with the Canon laws of the Church. This fact debars it, of course, from any further consideration of the suggestions so kindly offered by yourself.

The same may be said of the other point mentioned. Theological studies are not only "curiously," but purposely, lacking from the syllabus of the Board, simply because the Board does not purpose to interfere with the curriculum of any theological Seminary.

Canon law provides for this curriculum in outline at least and the theological seminaries are the properly constituted instrumentalities to develop these outlines. If the Board were to set forth a specific scheme of studies in purely theological matters, it would of necessity come into competition with the specific schemes set forth by the incorporated schools of theology, and their faculties might well protest.

In the syllabus of the Board it will be found that the seminarians are assumed to have been guided in their studies by the proper authorities.

The Board at present is working at a very great problem in a very cautious manner and with the full consciousness of the various interests at stake. At best, its first step must be largely experimental. So far however as it has gone, there are encouraging evidences that it is also a step ahead.

In confidence that THE LIVING CHURCH will welcome this opportunity to gain a just and sympathetic appreciation of the Board's actions in this matter of scholarships,

I remain very sincerely,
W. M. HUGHES,
Acting Gen. Sec'y.

Morristown, N.J., April 30, 1894.

Personal Mention

The address of the Rev. Frederick T. Webb, rector of St. Paul's church, is 162 Linden ave., Minneapolis, Minn.

The Rev. W. Northey Jones has accepted the rectorship of St. Paul's church, Evansville, Indiana, and will commence work at Whitsuntide. Address accordingly.

The Rev. C. F. Smith, having accepted a call to the rectorship of Holston parish, Abingdon, S. Va., has resigned the charge of Trinity church, South Boston, S. Va., and his position as assistant minister of St. John's church, Houston, to take effect May 15.

The address of the Rt. Rev. Chas. R. Hale, D.D., Bishop of Cairo, for the next two months will be, care of B. F. Stevens, 4 Trafalgar Square, Charing Cross (W. C.), London, England.

The address of the Rev. Geo. T. Rider, until September, will be care of Messrs. Novello, Ewer & Co., 1 Berners st., W., London, England.

The Rev. Dr. Alexander Mackay-Smith, rector of St. John's church, Washington, has been appointed by the President a member of the Board of Visitors of the Military Academy at West Point, to represent the District of Columbia.

The Rev. Dr. Chas. H. Hall, rector of the church of the Holy Trinity, Brooklyn, has returned much improved in health from a six months' absence in the West Indies, and resumes active duties.

The Rev. Wm. Hart has entered upon the rectorship of St. Paul's church, Pekin, Ill.

The Rev. E. C. Paget, of Muscatine, Iowa, will spend the summer in Europe.

The Rev. Chas. Westerman has entered upon his duties as rector of St. Barnabas' church, Camden, N. J.

As Bishop Talbot will be away from the jurisdiction of Wyoming and Idaho for a few weeks, he requests that all letters and matters of business connected with his work, be addressed to Archdeacon John E. Sulger, Laramie, Wyo. The Bishop's London address will be care of Messrs. J. S. Morgan & Co., bankers.

To Correspondents

S. B.—There is probably no symbolism in the scholastic hood, nor in its peculiar shape. Like the college cap and gown it has survived the changes and chances of modern life, and has been found convenient to designate the degree to which the wearer is entitled. It was formerly a part of the gown, to be drawn over the head when needed. The "peculiar shape" is given to make it hang in graceful lines.

A SEARCHER AFTER TRUTH.—We do not think the sentence you quote, "Christianity was propagated especially in the Celtic nations," is to be found in Irenæus. In the first book he apologizes for his style by saying that "he lives among the Celts, and is accustomed to use a barbarous dialect." Lyons was in what Cæsar calls Celtic Gaul. In book 1, chap. x, he speaks of the Churches which have been founded in Germany, Spain, and Gaul as holding the same faith as those in the East.

READER.—There seems to be no limit to the character of the music to which the Creed or any other feature of the service may be set, except the taste of the rector or choir-master. You touch one source of much painful work in this line, when you speak of music which is suited only to well trained or first-class choirs being given to those who are totally incapable of rendering it properly. Many choirmasters are incorrigible in this respect. One is tempted to think that their ears are insensible to discord.

Official

STANDING COMMITTEE, DIOCESE OF MASSACHUSETTS

The Standing Committee was organized for the year, by the election of the Rev. Geo. S. Converse, D.D., as president, and the Rev. A. St. John Chambre, D.D., as secretary.

The Standing Committee this day recommended as candidates for Holy Orders, George Thomas Dowling, D. D., and James Bishop Thomas.

The application for recommendation for Holy Orders of Edward Lamb Parsons was received, and under the rules laid over.

Arthur V. Woodworth was recommended for deacon's orders.

A. ST JOHN CHAMBRE, Sec'y.

Boston, May 1, '94.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

KING.—Entered into rest, Sunday, April 22, 1894, at Baltimore, Md., Louisa Murdoch, wife of the late Andrew L. King, of Georgia. "He giveth His beloved sleep."

STRONG.—Entered into rest, April 6, 1894, at the residence of his son-in-law, Hon E. O. Hamlin, Honesdale, Pa., Mr. Edward B. Strong, formerly of St. Cloud, Minn., in the 80th year of his age. Burial services at Honesdale, and interment at Minneapolis, Minn.

MOORE.—Entered into rest at his residence in Dallas, Texas, Dec. 17, 1893, after a short illness, Henry Sutton Moore, and just thirty-six hours afterward, Mary Elizabeth Moore, his wife, followed him, both staunch and loyal Churchmen of the grand old historical Church. Sorrows and trials of the earth are over. Rest in the Lord.

Appeals

I HAVE immediate and pressing need for $650 for educational purposes in the diocese of Alabama. Of this amount I have secured about one-half, conditioned upon raising the whole amount. I appeal to those interested in education. The facts are these: The Noble Institute—our diocesan school for girls—was built by a generous layman at a cost of about $40,000. We have sought to establish this school, so essential to the growth of the Church among us, and have carried it for the past three years at an annual deficit of about $2,000. We have brought it to a self-supporting basis, and at the same time have exhausted our resources. The amount above named will clear past indebtedness. If it is not immediately paid, it will jeopardize our success.

H. M. JACKSON,
Assistant Bishop of Alabama,
Montgomery, Ala.

ST. PAUL'S PARISH, HIGHLANDS, COLORADO

Appeals to Churchmen to help remove an indebtedness of $2,500, which absorbs in interest one-fourth regular income. Endorsed by Bishop Spalding and Dean Hart. Parish extensive but poor. Congregation growing. Financial panic drove many out of employment. Will you not, for the sake of Christ and His Church, send something, however little, to relieve this people of a pressing burden? If $1,700 forthcoming, balance raised locally. Address REV. W. C. BRADSHAW, Box 1185, Denver, Colo.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S. LANGFORD, D. D., general secretary

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY, WHITSUNTIDE, A. D. 1894.

(ESTABLISHED A. D. 1807).

Again the Prayer Book season has come and the New York Bible and Common Prayer Book Society makes its annual appeal. It has distributed during the past year 77,000 copies of Bibles, Prayer Books, and Hymnals.

The applications grow daily more and more urgent as the calls come for the new Prayer Book.

Our Church appears to have awakened to a greater zeal in regard to the circulation of this book. At the closing of our late General Convention, bishops, clergy, and laity united in urging upon Churchmen the duty of spreading this book far and wide; looking upon it as a sacred trust, an invaluable heritage which ought not to be used selfishly.

Our society has not been backward in this matter, as under its auspices a course of lectures has just been delivered in this city by eminent bishops to crowded congregations, touching the general adaptiveness of the Prayer Book, 1. As a manual for the missionary in his work. 2. For the Christian in his life. 3. For the people in their worship. 4. For the ministry in its office. 5. For the nation. 6. And for the Catholic Church.

It is a great and glorious work and one which day by day grows larger. Throughout our Church new agencies are being formed for the free distribution of the Prayer Book, and unless liberal contributions are made, the present opportunity may be lost.

We appeal not for ourselves alone but for all the organized societies for Prayer Book distribution. Give to the society in your own diocese, and we will rejoice as much as though you gave to us.

JAMES POTT,
Treasurer

114 Fifth ave., New York.

Acknowledgments

FOR the Madera church debt: Mrs N. D. Conarroe, Penn., $10; Mrs. A. S. Wheelright, Mass, $10; the Rev. Jos. Houghton, Penn., $15. OCTAVIUS PARKER.

Church and Parish

A PRIEST wishes parish work during July and August. Address PROFESSOR, this office.

WANTED, by married priest, 34 years old, parish, or assistantship or mission, in city or country; extempore preacher, 9 years experience in city and country work. Best of references. Address J. F., LIVING CHURCH.

Organist and Choirmaster, English cathedral trained, wants position in a live parish. Young, single, and a Churchman. Used to full choral services. Moderate salary required and plenty of work. Address Organist of Holy Trinity, Pueblo, Colorado.

The Guild of All Souls.—Founded A. D. 1873

OBJECTS.—1st. Intercessory prayer—i. For the living; ii. For the Repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and the Churches in open communion with her. For further information address the secretary and treasurer, MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

Choir and Study

"Yet a Little Sleep"

Yet a little sleep; a little slumber; a little folding of the hands to sleep. —Proverbs xxiv.

BY MEREDITH NICHOLSON

A little folding of the hands,
A little sleep,
Lord, while through nights of doubt I drift,
Thy vigil keep.

A little rest for tired hands
And eyes that weep;
A dream of peace, a vision of bright shores
Beyond the deep.

It comes the last of all, the calm
And restful sleep,
The folded hands that lie at rest
No more to reap.

It is the wage of labor; they
Who sow and reap
Have trod the happy path that leads
To restful sleep.

But helpless hands that are not fain
To sow and reap,
They earn no rest, nor heedless eyes
That only weep.

Increase my strength and make me strong
To sow and reap,
And lead me to the Golden Day,
Awake from sleep.

Again it has pleased her Majesty, Queen Victoria, to recognize the God-given nobility of one of her subjects, and the artist known and loved in both hemispheres, Edward Burne-Jones, is now Sir Edward Burne-Jones. So much for a man's outward environment when royalty smiles upon him. This, to be sure, is an inferior distinction. It does not appear that artist-folk, however brilliant and masterful the genius may be, often or ever attain the peerage. By some happy misadventure the Laureate Tennyson became Lord Tennyson, and died in the peerage. But for the most part such supreme distinction is kept in reserve for men who have achieved vast fortunes, and are in the way of founding commanding estates. Indeed so many of the great brewers have found entrance into this inner, upper circle of magnates, that certain graceless wits long ago ventured to speak of the House of Lords as the Beer-age—so much irony lying in a single misplaced letter! Among the painters, Sir Edward will find few to share his newly-fledged honors. There is Sir Edward Leighton, Sir Everett Millais, and there would have been Sir G. F. Watts, had he not declined the elevation. There was Sir Gilbert Scott, the architect of the Albert Memorial, Kensington, Hyde Park; and in music there are Sir John Stainer, Sir Joseph Barnby, and one or two more; and one or two sculptors may be found. But such honors come charily and slowly, and full often pass over many men, long ripe for them, as for instance, William Holman Hunt, who has long been ennobled in the unanimous acclaim of his contemporaries.

As for Sir Edward Burne-Jones, it seems the most natural thing in the world that he should have been knighted. The honors rest gracefully upon him. Educated at Exeter College, Oxford, he was elected to a Fellowship, although he withdrew from college before taking his degree. From the beginning he was recognized as a man of marked intelligence and culture, and his reputation lost nothing even through the years of his pupilage. Indeed his strongly marked personality, notwithstanding his reserve and modesty, has commanded a growing respect and admiration. An appreciative and intelligent article in the February number of *Scribner's Magazine*—to which we called attention on its appearance—supplies much valuable information concerning his associations, personal, domestic, and professional, in which his public are chiefly interested. And very valuable are the well-selected illustrations from his productions, which introduce his splendid versatility, the spirituality, and reverent mood of his prolific genius. He is, and from the outset has been, a creator, and thus a poet in the primitive and classic sense of the term. He is not a reflector of other men's conceptions. He never deals in borrowed ideals. He is never conventional or common-place. An intense individuality so sharply defined as to be literally unmistakeable, characterizes his art; so that one recognizes his hand and mastery afar off, something as clearly legible as Turner's, or Raphael's, or Schumann's, or Handel's. Such a genius belongs clearly in the upper ranks of seers, and master singers, and interpreters of the beautiful in the art-world. Burne-Jones stands for supreme academic and religious culture, an exalted and classic scholarship; for character, purified, radiant, and self-luminous, leading towards a higher spirituality. His is an art that brings within range of human consciousness the unseen, the realms of faith, and the higher intelligences, a perpetual inspiration heavenwards.

We delight in the life and work of Burne-Jones, in that it is a living exemplification of the most exalted art in its necessary relation with exalted character, the noblest art with the highest manliness. The trend of current artist-life at once ignores and dishonors education, knowledge, culture, refinement, and spirituality. It is agnostic, or infidel, or absolutely materialistic. Its colleges and training school are the *quartier Latin*, the *cafes chantant*, and the orgies of the *bal masque*. Its highest ideals are found in an irresponsible, reckless Bohemianism. Our great cities swarm with those who pride themselves on this curriculum, and ostentatiously flaunt their barrenness and badness in the face of a long suffering public. Thereby the barrenness and badness of our own art are accounted for, while the credulous people who have not access to nobler and better creations, are misled and beguiled into the patronage of what is not only worthless, but virtually offensive and disreputable. It is a deadly cult, which menaces not only Christianity, but the Christianly institutions of marriage and an immaculate family-life, of orderly government, and of all the arts of grace and beauty. It has given us Offenbach in music, Alfred de Musset in poetry, Gautier and de Monpassant in literature and criticism, Zola and Daudet in fiction, and the impressionists and literalists in painting. We are either stupidly patient or stark blind to all these perils accumulating in our midst. Such prophets of purity and spiritual beauty as Sir Edward Burne-Jones have a greater social value and significance than ever before, and we gratefully recognize this exalted English art as custodian and expositor of that spiritual beauty that ennobles and purifies society while ministering to the aspirations of the Churchly and Christian life. We believe that the redemption and regeneration of our Blessed Lord in humanity comprehends the true and the beautiful with the good. Therefore we believe in Christian art and Christian æsthetics, precisely as we believe in Christian science and philosophy, and Christian ethics and morals; all parts of a perfect whole, whose centre and circumference is God Himself!

Most intelligent Christians know something of Toynbee Hall, planted in the heart of the most degraded neighborhood of the "East End," that moral and social Sahara of London, where hardly a pure, hopeful, or beautiful token of nineteenth century civilization may be found. Toynbee Hall is in the parish of St. Jude, and the vicarage, which closely adjoins the church, is made an ante-room to the Hall. Here Canon Barnett, the rector, is also foster-father, or rector of the Hall, and has been since its foundation. Intrepidly devoted to the moral elevation and spiritual reclamation of his wretched flock, he has studied their infirmities, shortcomings, and necessities, in the clear light of personal sympathy and a community of experiences. Living in the midst of stark destitution and despairing poverty, and the ignorance and crime thus engendered, he has learned that there is no social condition so wretched and hopeless as to be insensible to the joy and helpfulness of the beautiful; and to value more and more the indirect offices of Christian art, such as Watts, Leighton, and Burne-Jones serve and illustrate. In a recent interview there is a conversation recorded, which bears forcibly upon our present line of thought—and if any man has a right to speak with authority concerning the ministry of art and the beautiful, even among such a population, it surely is Canon Barnett. We sketch enough of the interview to introduce the principal speaker:

We return to the vicarage drawing-room—a large, lofty, and artistic room to which the parishioners are ever welcome, and from which no poor and destitute one is ever turned away because of his poverty [a room we briefly described some two years ago in this department, after a brief visit to Toynbee], and we settled down to a chat. "What our hearts are bent upon now," said Mrs. Barnett, "is the building and establishing of a real Art Exhibition, where people from the neighborhood can come, and not only look at pictures, but where they can have quiet rooms in which to study works of art, and be taught about beauty of form, color, and handicraft. You do not know how much art-power is hidden in Whitechapel, which only needs help and encouragement to bring it out."

"Yet," continued Canon Barnett, "it shows itself in their love of funerals, in their delight in tales of travels, in the willingness with which they yield themselves to the charms of rhetoric rather than to cold reasoning. But it is difficult to guide and control this imaginative faculty, these aspirations after something which lies outside their wretched every-day surroundings. Our hope is to secure a large hall in this neighborhood, and to hold in this hall, thrice every year, a picture-show which shall extend over six weeks, or two months, each time. Round this hall we would group art—distinctly art-schools, where the student could be constantly refreshed with photographs and engravings from the old masters and from the great artists of our day, and where art lovers would come and talk to them and take real interest in their work. Do you know that we have already 1,247 students on the Toynbee Hall weekly roll? . . Now if this hall could be established, and artists could come here, they would soon find out what the people think, what is in their hearts; they would give a voice to the dumb. They would draw out art-power from the people, and it is impossible to say what new art, or rather what new expression of art, might not be forthcoming from them. . . . I don't think that it is easy to attach too much importance to art. Its good influence shows itself in many ways. Girls, for instance, who care for pretty things never become quite so degraded as those who care nothing for beauty and refinement. If artists would only live down here they would get much nearer the life of the people, which I assure them is not wholly ugly; they would find beauty in it, and how much good it might do! People here don't want bread so much as that which man needs more than bread. And yet a distinguished philosopher condemned a poor woman for buying a picture while her children wanted comforts!"

Here the interlocutor broke in: "But surely, Canon Barnett, he was right to condemn a woman who would think of art before her children's wants?"

"I do not see it," was the reply. "Art is an educational influence. It is because philanthropists, labor leaders, and clergymen have hitherto persisted in looking on art merely as a means of relaxation, as offering other interests, but never considering that it has a close relation to poverty, progress, or religion, that East London is left to put up with a lower standard of life. Once let it be proved that a knowledge of art will tend to improve the material condition of the people, and we shall soon see a welcome change in the public attitude towards this question. Real art is the servant of religion. The artists keep open the roads between the seen and the unseen; art is the witness of what is behind the things seen. I hold that art is the expression of truth, and we have Divine authority for saying that it is the truth, and the truth alone, that will make us free. Now the best expression of truth is by the aid of art; but the whole question of the relation existing between art and the truth has yet to be fairly faced by the people. As I said some months back, so I say again: the mass of the people will go on misunderstanding the Bible and religion until they realize the relation between literature and dogma, and learn how to think of things unseen. It is misunderstanding which divides men, which often makes legislation futile and mocks the efforts of leaders: all this while, art—which is perfect expression, which is the only means by which men on earth will ever express their highest—is neglected."

"Of course," interpolated Mrs. Barnett, "neither my husband nor I would for a moment say that pictures can do everything; they will not save souls, for it 'takes a Life to save a life'; but we do urge that art can color and influence life, and help make it a high and holy thing. The people want life, the fulness of life, and ought we to deny it to them? Art may do much to keep alive a nation's life when other influences fail adequately to nourish it; and how shall we neglect it in these times of spiritual starvation?

"You do not realize perhaps," continued the Canon, "for few few people do realize, how art helps in the teachings of religion. The people to-day, as in Christ's day, learn religion by allegory and parable; it helps to give them a consciousness of God and the Unknown. It is to many a fresh light by which they see old truths anew. A good many poor people come to this room for one reason or another—quiet chats, religious meetings, and evening parties—and they appreciate, more than you would believe, that beautiful picture, 'The Angelus,' by Millet, and (pointing to it) that picture speaks much to people of all classes and creeds. . . We must not confuse means and ends. The end in view is the raising of man to his calling in Christ Jesus, the developing of the Divine life in the human. For this purpose art has a greater part to play than is often imagined; but it will be a great mistake if it is thought that a little more beauty in surroundings, or a familiarity with good pictures, or even a greater power of expressing ideas, will alone meet the needs of East London. Beyond and above all these, there is only one thing which is absolutely needful, and that is the knowledge of God, which is in the reach of the simplest, and opens to his vision the things which are not seen and are eternal."

The good Canon recognizes, as the Catholic has, from the beginning, that the Beautiful is the handmaid of religion, and that the arts are the evangelists of the gospel of holiness and faith. Before a pagan renaissance chilled the fires of the ancient devotion, and poisoned the springs of ecclesiastical and social life, churches were the art-galleries preaching perpetual sermons in stones, without and within: preaching again and again, in the music of the sanctuary and its sacred offices, in the masterpieces of her artist devotees, in the sculptures and bas relievos which adorned the holy places, so that everywhere and always, the soul, by the eye and the ear, was gathering the sacred wis-

dom of the supernatural life, and the precious things of the everlasting Gospel. These ancient truths and ways are with us once more, quickened, powerful and persuasive as of old. The lethargy and paralysis of unbelief, agnosticism, and evil living, are settling down over society, and the fiercest struggles of the Church for the Faith of her divine Lord, demands her best equipment and strongest armor,—the fiercest struggle before the final victory.

Magazines and Reviews

The Review of Reviews. It is fortunate for American readers that the editor and proprietor of this most inclusive and comprehensive of monthlies should supply us with accounts of English intelligence and leaders in the advanced places of letters, State, and Church, so nicely guaged to our local predilections. Mr. Stead is himself virtually a Republican, and occupies therefore a point of observation not unlike our own. For example, the glamour of royalty and tremendous prestige of hereditary nobility fail to warp his judgment, or color his conclusions. Besides, the American edition, at least, of *The Review*, is free from any trace of those psychologic idiosyncrasies which are commonly attributed to him abroad. In the current number, we are permitted to study the personages and home environment of many of the celebrities in the Cabinet, with the retiring Premier, who at an almost unprecedented age, surrenders his exalted honors and seeks the quiet and seclusion of private life for his few remaining years. All educated Americans are hardly less interested than the average Englishman in the personalities of such men as Gladstone, Lord Roseberry, and Mr. Balfour; and *The Review of Reviews* gives us just such illustrated accounts of all this as we most value. The portraits given in each number are remarkable for their general fidelity. The selections from the press, American and foreign, are judicious and impartial, thus helping the public to an intelligent opinion on pending affairs and questions.

The Musical Times, Novello, Ewer & Co., brings us much interesting miscellany, with fresh evidence of the universality of the highest choral art and culture, in all parts of the kingdom. We regret to learn from its "Obituary," of the decease on March 17, of the Rev. R. Brown-Borthwick, vicar of St. John's, Clapham, widely known in connection with hymnology and Church tune books, and also March 14th, of Sir Robert Stewart, professor of music at Dublin University, a Church composer of rare and varied excellence. We quote the account of the annual delivery of Bach's "Passion Music" (according to St. Matthew), in St. Paul's cathedral in consonance with custom on the Tuesday in Holy Week. The affecting, devotional, and genuinely dramatic strains were listened to throughout with reverential attention by a congregation completely crowding the cathedral. The noble choruses were sung by about 300 men and youths—the ordinary choir being, of course, largely augmented for the occasion—and there was a competent orchestra, numbering about fifty. The large and the moveable organs were respectively played by Messrs. William and Herbert Hodge, Mr. Frederick Walker was again at the pianoforte for the recitatives, and Dr. Martin conducted. In order that the treble and alto airs might reach the assemblage at the farther end of the building, they were sung by several choir boys together, and the chief solo parts were rendered with dignity by Messrs. Kenningham, Fryer, Miles, Kempton, and De Lacy. The congregation joined in the chorales to a much greater extent than before. Bach's sympathetic music was prefaced by Stainer's beautiful setting of the *Miserere mei Deus*. The musical intelligence from Oxford is interesting, an account of a delivery of Mendelssohn's "St. Paul", of Mr. Farmar's concerts at Balliol College, including strangely enough his *Requiem* in memory of Dr. Jowett, late master of Balliol! Also a lecture by the Rev. F. L. Cohen on "Traditional Synagogue Music," most learned and interesting throughout, as were his theories as to the preservation of the traditional tunes by the Jews of northern Europe. Sir John Stainer has also delivered a lecture on the "St. Paul."

Music, a monthly magazine, W. S. B. Matthews, editor, Chicago, opens with an ingenious and suggestive paper on "Americanisms in Music," by Arthur Weld, in which the relations of American musicians to foreign schools and cultures is boldly stated. We quote Mr. Weld's view of the actual situation which no intelligent reader will gainsay:

> How can we expect to have an "artistic atmosphere" in a country which is sternly obliged, however unwillingly, to either borrow or steal its art from the rest of the world wherever it can find it? Undoubtedly we can produce—have produced—thousands of artists in the abstract sense of the word, but for the reasons stated above, they are necessarily more or less imitative, and their work, bearing as it must the distinct stamp of those national influences of some other nation, under which it was nurtured and perfected, is wholly lacking in even the rudimentary requirements of those conditions which might point out even the future possibility of an American "school." Thus far, and not unnaturally, as most of our prominent musicians studied in Germany, the American composers of note should all be ranked (nationally) not as American, but as German musicians. Let any one carefully examine the admirable works of Messrs Chadwick, Paine, MacDowell, Foote, Parker, Whiting, and all the rest, and then attempt to deny that it is essentially German music! German in conception and execution; German in its general aspect and also in the detail of its construction. Nor is this in any least degree to the discredit of these gentlemen or their productions as art-products pure and simple, although it does certainly seem to disqualify them from any claim to being "distinctly American" musicians in that sense of the word used by the enthusiasts to whom we have already referred.

There is also a paper on "Handel in the Nineteenth Century," by Mr. D. E. Hervey, a well-skilled musician and forcible writer, who treats his subject in a generally pessimistic spirit, disparaging not only the great master's artistic integrity as a "fearless plagiarizer"—after the almost universal manner of his day, let us add in explanation, if not extenuation—but also Handel's pretentions to religiousness and the world-wide reputation he has acquired as a religious composer. Mr. Hervey holds at a slight valuation the universal admiration, even heartier than of old, which the English people manifest, and particularizes "The Messiah" as an especial target for damaging criticisms. While accepting the technical force of many of Mr. Hervey's strictures, and disposed to urge other hindrances in the way of the highest musical delights, such as Handel's intolerable prolixity and resort to the perpetual *da capo*, to the very verge of exhaustion, we cannot ignore the well-nigh universal verdict of Christendom which accepts "The Messiah" as the one universal canticle of the Christian religion, in which Catholics, Churchmen, and all manner of sectarians, even Hebrews, are agreed to delight in and honor. There is a something in such a universal conviction, that lies above and beyond reach of any and all criticism. The fact remains that "The Messiah", in face of the increasing musical intelligence of Christendom, continues more firmly than ever, the representative *hymnus*, or musical epic. Mr. Hervey, while touching upon points of structural incongruity, fails to note such episodes of unchallenged sublimity, as "Behold the Lamb of God," "Surely He hath borne our griefs," "Blessing and honor", "The Hallelujah", and many others, not forgetting that vast apocalyptic "Amen". There are solos, too, of which the heart never wearies: "Come unto Me", "He was despised", and "Comfort ye"; and these are not all.

Book Notices

Life's Little Ironies. A Set of Tales: With Some Colloquial Sketches. By Thomas Hardy. New York: Harper & Bros. Post 8vo, cloth, price $1.25.

We have here a collection of short stories and sketches under the individual titles of: "The Son's Veto," "For Conscience' Sake," "A Tragedy of Two Ambitions," "On the Western Circuit," "To Please His Wife," "The Melancholy Hussar of the German Legion," "The Fidler of the Reels," "A Tradition of 1804," and "A Few Crusted Characters." Constant sunshine would be as unsatisfactory as eternal night so these tales have at least the interest of contrast. The stream of irony, disappointment, and failure, runs powerfully in them, although combined with a charm of style always found with this author. The "Crusted Characters," whose histories close the book, are well worthy of a reading.

The Jacobean Poets. By Edward Gosse. New York: Charles Scribner's Sons. 1894. Pp. 226.

This slender volume, latest of the useful "University Series" being issued by this house, is a good example of Mr. Gosse's literary and critical ability, while no one could wish a fairer field for such adventure. The group of poets—and, although styled Jacobean, they are separated only by a nominal line of arbitrary selection from the Elizabethan, with whom they have a close blood relation—comprises not a few choice spirits, dear to cultivated readers. Such men as Ben Jonson, Dr. Donne, Beaumont, and Fletcher, the Fletchers, Wither, and Quarles, afford congenial topics for consideration, and Mr. Gosse is easily equal to the task assigned him. His essays, while brief, are made very serviceable and suggestive, either for recreation or study.

Agoniæ Christi. Being Sermons on the Sufferings of Christ, together with others on His Nature and His Work. By William Lefroy, D.D. Price, $1.25.

The Burning Bush, and other Sermons. By W. Boyd Carpenter, D.D., Bishop of Ripon. Price, $1.25.
New York: E. P. Dutton & Co.

These two volumes of the valuable series, "Preachers of the Age," are well deserving place in the library. Dean Lefroy sustains his reputation, earned at Liverpool, as one of the best parochial preachers in England. Five of these sermons deal with the Passion of our Lord. The first two, on the Deity and on the Humanity of Christ, are especially valuable, deep in theological lore, without losing the characteristics of popular sermons. The Bishop of Ripon is famed as an extemporaneous preacher of wonderful power. His Bampton Lectures, delivered a few years ago, were preached without notes, it is said. In this volume there are two remarkable sermons, besides the title discourse, which will well repay study. "The Divine Presence in the Fire," and "The Assurance of Judgment." The publishers are doing a good work in thus presenting the thought of the day in the volumes of this series.

Introduction to Elementary Practical Biology. A Laboratory Guide for High Schools and College Students. By Charles Wright Dodge, M.S. New York: Harper & Bros.

Experimental science, in all its branches, is rapidly making its way in every direction. The aim now, in all curriculums, is to study nature, not books. The cultivation of the powers of observation is one of the brightest features in modern instruction. Laboratory practice, however, must have its guide books, in order that time and material be not wasted. As far as our knowledge goes, there is no book equal to this of Professor Dodge on the elementary study of biology. Learned in his subject, a successful teacher, he has given us the results of his experience, in a handbook that cannot but make this study of life more systematic and instructive, and the more interesting to the beginner. It seems to be just what the author claims in the title, a *practical* laboratory guide.

The Glories of the Episcopal Church; with an appendix in answer to Roman objections. By the Rev. Henry R. Percival, D. D. With an historical preface by the Bishop of Iowa. To be procured from the author, 1110 Spruce st., Phila. Price $1.10.

It was but natural, considering the partial views finite mortals are apt to take of most matters, that in the beginning of the Catholic revival the failings of the Anglican Communion should have been more dwelt upon by some than its virtues; and that the other parts of the Western Church should have seemed to be in a more satisfactory condition, simply because of their possessing certain features which were lacking with us. That time, however, has gone by. The history of the past, and the observation of things as they are at present, have made it very clear, that there is no part of the Church which has not its offences, and that the part of the Church in which God has placed us displays quite as many signs of the divine life as the Roman Communion. This is very clearly put, in the book before us, and pressed home by many cogent considerations. "If the Church of England," says Dr. Percival, "can be proved not to be the Church of Christ, the Church of Rome can be proved not to be so by the same argument." But if the signs of holiness which are to be seen among Roman Catholics are evidence of the presence of the Holy Ghost, they must likewise when found amongst us, be proofs of the presence of the same life in the Anglican Communion. "Deny that it is the work of the Spirit, the quickener in me," says our author, "and you must deny his divine agency in all; affirm that the work of the Spirit is done by diabolical or natural power, and take heed of that curse, "Whosoever shall speak a word against the Holy Ghost,'" etc. The arguments of the book are all logically and convincingly set forth, and we do not see how they can be gainsayed. There is an appendix in which all the objections urged by Roman Catholics are fearlessly faced and answered on their own ground. One passage we would wish to be laid to heart by certain restless souls: "Whence comes doubt to-day to the sons of men? All spiritual writers teach that it comes either from yielding to the lusts of the flesh or from the pride of life. While the soul is close to Jesus it has no doubts. . . . Examine the soul and rid it of the sin of lust or pride whichever it may be, and then the sun will return again to its heaven, and all the clouds of doubt will be dispelled." And as far as our own observation goes, almost all who have succumbed to "Roman fever" have had in the first place a debilitated mental or moral constitution. Common sense and piety are two qualities never found together in the 'vert. There is an historical introduction by the Bishop of Iowa, which contains an array of facts which American Churchmen should have at their finger ends. We can recommend the book to the clergy, and to the seminarian and intelligent layman, as an invaluable manual of general information with regard to the Church's history and work.

PARISH LECTURES ON THE PRAYER BOOK, by William A. Snively, D. D., in a third edition, is the title of the April number of Whittaker's Library Series (50c), and is an excellent issue on the line of "Church Teaching." It is plain and instructive, and should be found in all libraries. New York: Thomas Whittaker.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

HARPER & BROS.

Stand Fast, Craig Royston! By Wm. Black. New and revised edition.

The New Prince Fortunatus. By Wm. Black. New and revised edition.

CHAS. SCRIBNER'S SONS.

The Incarnation of the Son of God. The Bampton Lectures for 1891. By Charles Gore, M.A. $1.50.

LONGMANS, GREEN & CO.

Waymarks in Church History. By Wm. Bright, D.D.

A. C. ARMSTRONG & SON.

The Gospel of St. Luke. By Alexander Maclaren, D.D.

THOMAS WHITTAKER, New York.

Coals from the Altar. Vol. II, being Sermons from Ascension to Advent. Third edition. Paper, 50c; cloth, $1.00.

Fra Paolo Sarpi, the Greatest of the Venetians. By the Rev. Alexander Robertson. With Illustrations and a fac-simile Letter. Price, $1.50.

The Household

The Angel and the Child

From the French of Reboul.

BY THE REV. LAURENCE SINCLAIR.

An angel with a radiant face,
As if in gentle stream
His image to behold, he bends
O'er cradle bed, unseen.

"Dear child," he said, "we are alike;
Oh, come away with me!
We shall be happy, for the earth
Unworthy is of thee.

"In it no gladness is complete:
The people suffer pain;
Their songs of joy soon pass away,
No pleasures they retain.

"Why should thy fair, sweet face be changed,
Or sordid cares pursue?
Why should the tears of sorrow dim
Thine eyes of azure hue?

Oh, no, through fields of boundless space
We presently shall fly;
The favor of the Lord for thee
Fills all thy cloudless sky."

When spreading forth his pure white wings
The angel took his flight,
And with the infant spirit fled
To mansions of delight.

Poor mother! thou are left behind
To view the cradle bed;
Yet only for a little while
To thee, thy child is dead.

The Do-Nothing Society

BY L. M.

(Copyright)

CHAPTER VII

Christmas morning dawned brightly on the city of Hamilton; an ideal winter day, with bright sunshine, bracing air, and hard, crisp snow under foot. Every where faces were wreathed in smiles, and snatches of carols were heard. One of them rang in Nettie Morton's ears as she awoke:

Christmas! ever blessed day!
Naught can take thy joy away,
Naught can still our holy mirth
O'er the Christ-Child's wondrous birth!

Noiselessly she dressed herself, so as not to disturb her mother in the next room; for she knew how tired that poor mother was. For many days and nights she and Nettie had watched by the sick-bed of little May. It was not scarlet fever, after all, but a low fever, that had sapped the strength of the pet of the house. Nettie had proved the greatest comfort and help to her mother in this time of trial, and had learned new lessons of the solemn meaning of life and death. But now all danger was over, and with thankful hearts they saw the little one regaining health. There had been no time or thoughts to spare for the usual Christmas preparations, and Nettie had not been out of the house until Christmas Eve, when she made a hasty visit to the gayly-decorated stores to buy some little remembrances for the household. She had never been to the early service on Christmas Day, but her cousins had spoken so earnestly to her of its beauty and peace, that she had made up her mind to go this year; and now, in spite of weariness, she longed to begin the blessed day by pouring out her thankful heart at His feet, who had wrought joy out of sorrow, and drawn her by this, her first real trouble, nearer to Himself.

A brisk walk soon brought her to the pretty church, its ivy wreaths sparkling with snow, and she wondered why it had never before seemed so dear to her—a real home. She joined with all her heart in the holy service, and was happy to know that Madge and Katie and their mother knelt beside her. There were many loving greetings in the church porch after service. All were glad to hear a good account of little May, and sent loving messages by Nettie.

"You will see the others at the mid-day service," said Nettie, "for I am going to take care of May to-day."

"What a change has come over that child!" exclaimed the rector.

Alice and Mabel fairly flew home, in order to arrange their Christmas gifts for Mrs. Lynn on the private breakfast-table. Her pleasure in them fully repaid them for the time and trouble they had expended in "making something out of nothing," like "Madam Liberality" in Mrs. Ewing's book. For their own share, they found a pair of pretty gloves for each, from Mrs. Lynn, and the purses—not empty ones—which Nettie had fortunately finished before May's illness took up all her time; besides gifts from other friends. As they were about to go to the mid-day service, a box of lovely flowers came for Alice, with John Riley's card.

"He asked permission," said Mrs. Lynn; "wear some of them, dear." As she noticed the bright blush and sweet smile that lighted up her daughter's fair face, she felt with thankfulness that Alice appreciated the value of that noble gift—a good man's love—of which the sweet flowers were not the first token. Alice thought no Christmas Day had ever been so happy, and her eyes filled with tears of joy when she heard the voice that she was learning to love best, rise, as it seemed, to heaven itself, for the angels' hymn.

Jennie, too, found her eyes too dim to read the prayer for the choristers as the service went on and the soft, sweet strains of music filled the church, but she knew it by heart, and she added John's name, and those of Harry and Ned, to her brother Will's, and the others for whom she specially prayed. And auntie, the "choir-mother," asked for the kneeling choir that their white robes might ever be the outward sign of their pure, good lives; that they might be kept from the evil, and found worthy to attain to the endless alleluias in the heavenly temple.

Auntie dined that day with her brother at the rectory, and the Hunter lads were welcome guests there also; their father being absent from the city. The beauty and majesty of the Christmas service had touched Harry's heart, and he had made up his mind never again to stay away from the altar on that sacred Birthday. He said as much to the rector, when he saw him alone, and Mr. Morton gladly put his name down for the Confirmation class.

"I think Ned will come too," said Harry.

Meantime, Madge and Katie had prepared a wonderful dinner, and they also had "company," consisting of two of Katie's scholars, who were orphans, and a little Sunday school boy of Madge's, who was at boarding school in Hamilton.

John Riley had plenty of invitations to dinner, but the organist had been beforehand with them all, and had secured his favorite chorister.

Dorothy Stone went to the Christmas service with her mother and the two younger boys; Margaret and Julia had declined her earnest invitation to join them. The lovely music went to her heart and the deep reverence and solemnity with which the holy service was celebrated greatly impressed her. But she felt like an outcast, one left out of the fold, as she saw the faithful kneel at the altar, and she once caught a glimpse of Mrs. Morton's peaceful face, with its expression of serene happiness, and longed for the same restful calm.

"Aunt Anna has seen so much trouble, and now she is poor, and sick too. She has not long to live, and yet what perfect peace is written on her face!"

And the young girl, who was tired already of the restless search after the unsatisfying things of this world, hid her face in her hands, and joined with all her heart in the prayer that rose so sweetly and softly from the kneeling choir—

"Grant us Thy peace."

She slipped away from home that afternoon, thinking she would not be missed among the merry throng, and bent her steps towards the church. She wanted time to think; she wanted to kneel once more in that sacred place that had seemed the very gate of heaven this morning. Only a few worshippers were there, but the Evensong was sweet and soothing, and the prayers seemed very real to her. She remained in the church after all had gone, and her uncle was surprised and pleased to see her at the gate as he was about to return home.

"Merry Christmas, Dorothy! I am so glad to see you here twice to-day, my daughter."

The kind words made her full heart overflow, and in a trembling voice she said: "On uncle! I seem to have missed all the joy of Christmas! I feel like Esau when he had no blessing."

"Why, my dear child? Is anything the matter? Tell me." He drew her back into the porch and made her sit beside him, and little by little she told him of her newly awakened regret, and her conviction that she had neglected the most important part of her life.

"Thank God, my child, that you feel so", he said solemnly. "I am sorry for your distress, Dorothy, but this is a 'godly sorrow' that will bring you in the end joy, and the peace for which you are longing. Come and talk with me, my dear, and tell me your difficulties. I shall be most happy to help you. I want you in my class for Confirmation, Dorothy, and try to bring your sisters with you, and your brother."

Dorothy sadly shook her head.

"I believe you have great influence with them," he said. "only be brave and in earnest, and pray for them, and before long we shall have all our dear ones kneeling here together, I hope;" with which cheering words he left her.

She had a talk with her mother afterwards, and found that she shared many of her feelings with regard to the want of religion in the household; and so, with mingled feelings of sorrow and hope, she fell asleep that Christmas night,

The January meeting of the Do-Nothing Society resolved itself into a Twelfth Night party, as it fell on the evening of Epiphany. On this occasion auntie invited all the kinsfolk and the whole choir, so fun and merriment reigned supreme.

As the evening advanced, the doors between the parlors were closed, and mysterious preparations seemed to be going on. Auntie had retired with some of the boys, but she soon returned and rang a little bell, when the doors opened, disclosing a group of three boys, dressed in rich Eastern costume to represent the "Three Kings of Orient." A sweet strain of music arose, and they sang the carol, "We three kings of Orient are," their voices blending in the first and last verses, and each one taking his own special verse alone; while the delighted audience joined in the well-known chorus. Much pleasure was expressed at auntie's little "surprise" which she had planned with the help of Madge and the three boys. Then refreshments came in, and every one had a piece of the "Twelfth Night cake," a goodly spice cake, or rather two cakes; one for the boys and one for the girls; they thought it a great improvement on the old recipe for Epiphany cake, "pepper, flour and honey." Carefully they ate it, looking all the time for the bean, which was to point out the king and queen.

"It must be lost!" cried Will, finishing his last crumb; when the rector exclaimed: "Ha! I have it!" and at the same time little May, who had been bun-

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dled up and brought to the party by special request of auntie, cried out: "Oh! the bean, the bean!" So the rector and May were crowned with wreaths of holly, and placed on a very stiff and elegant throne, where they did not long remain.

"I suppose you enjoy all this, as you have a taste for the old-fashioned," remarked Julia Stone to Harry Hunter.

"Yes, it is very pretty," he replied, "and this family gathering is something I have read of in books, but have never seen before."

"Harry is always grumbling for a real home and a big family," said Ned, "and it is true enough that a boarding house is a very dull place to live in. It isn't like home at all."

"Come and see us, both of you, in the evenings," said Mrs. Stone, who sat near, "I can promise you a goodly family circle."

"Thank you, we shall be glad to call. We spend two evenings in the week with Will Morton, and then the rehearsals and Brotherhood meetings fill up others; so that we are not always doomed to our boarding house."

"Or to seek amusement in dangerous places," thought Mrs. Stone, with pity in her heart for the motherless lads.

They soon began to call at her house occasionally, and their influence was good for the boys who had thought it manly to shirk going to church, but whose views underwent a change when they found "those jolly fellows, the Hunters", were so devoted to the choir and interested in the Church. They began to hope that their uncle would allow them also to join the choir.

(To be continued)

The Vacation Club in Winter

BY ADAH J. TODD

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CHAPTER XIX

JOHN'S LETTER—OTHER INSECTS.

The *Orthoptera* or straight-winged insects, to which belong all the insects which I have so far mentioned—the grasshoppers, locusts, katydids, crickets, and cockroaches—do not exhaust the branch of *articulates* to which they belong.

The number of species of insects, I will say for your encouragement, if you are thinking of mastering the subject, is 190,000. The *Orthoptera* does not contain as many of these as some other orders, but they have the distinction, together with the *Neuroptera*, such as May flies, of having first appeared in the world's evolution, namely, in the Devonian rocks, so that, probably, insects appeared as soon as there was dry land. The *Coleoptera* or beetles are most numerous —about 90,000 species.

Insects are distributed all over the earth, but are mostly confined to the warmer portions of the globe.

The other four orders of the series *Heterometabola*, are the *Thysanura*, without wings; the *Neuroptera*, nerve-winged; the *Hemiptera*, half-winged, which we generally call bugs; and the *Coleoptera*, or sheath-winged.

To the *Thysanura* belong the springtails (*Podura*) and bristletails (*Lepisma*), which Miss Lacey used to hunt to get their scales for microscope slides. I believe the markings on them are used as tests. They have no wings, and are something like myriapods. The *Lepisma* is the little silvery insect one finds in old books and under bark. The springtail, so named from its forked tail, which it uses in leaping, is seen on the surface of quiet water, and often in the garden.

Among the *Neuroptera* are the gauzy winged dragon fly and the May flies, which live only for a few hours or a day in the perfect state. Their bodies are long and slender, and the wings very unequal in length. The larval state is longer, most of it in the water. The *Corydalis* also belongs here, the larvæ of which is the ugly looking grub, prized by fishermen under the name of "Dobson." The caddice flies have the wings broad and antennæ long. Their larvæ are found at the bottom of ponds and streams in queer little cases of straw or wood. The white ants, which are not ants at all, also belong to this family.

Many of the *Coleoptera* or beetles we found when we went to Phillips' Pond last summer —the whirligig, the *Dyticus*, and the tiger beetle. The June bug we are all acquainted with, and he will do as the representative of a family "too numerous to mention," as I used to say in my first compositions.

And the *Hemiptera*, too, I think I will leave for some future member of the Vacation Club to observe and report, as I have not made them a special study. I have, however, had more acquaintance than I like with such members as the squash bug, chinch bug, and the like. The *Aphis* or plant louse belongs here, and the little froth insect which abounds on the grass in early summer.

As to the second series, *Metabola*, we have three orders: *Hymenoptera*, or membrane-winged; *Lepidoptera*, or scalewinged; and *Diptera*, or two-winged.

I think I noticed the ants first of all insects. I was lying at full length under a tree one day when one ran over me, intent on his business, and evidently taking me for a log, or something utterly worthless to what I afterward found was the chief end of its life—the care of larvæ.

Perhaps some one is thinking as I did before I had seen the whole life, and when I was trying to get the place of the ant: "Ants don't have wings; how can they be membraneous-winged insects?" But if you watch carefully in the early twilight of some warm day in September, you will find the air dark with winged ants. These are the virgin queens and males, enjoying their marriage season. After the weddingtrip, the female tears off her wings, for she would find them inconvenient in the ground, while the male drags out a precarious existence for a few days, and then either dies from starvation, or is devoured by insectivorous animals. The workers are the most numerous ants in their habitations, having the care of the nest, and the rearing of the young. They go abroad in search of food, communicate with and assist each other, and sometimes steal larvæ from some other ant-hill, and bring them up as their own or as slaves.

The ant life has four well-marked periods —first, the egg, which is small, ovate, and yellowish-white, and hatches in about fifteen days; second, the larvæ, which is a small, legless grub, and extends through about a month. Both eggs and larvæ have to be continually tended, licked, and the latter fed, and carried to a place of safety in time of danger. The larvæ are kept sorted as to age and size, and never mixed. Some, when the larvæ pass into the pupa state, spin cocoons, others do not. Again the workers have to assist them from the cocoons, and smooth out their legs.

They eat insects and caterpillars, and sometimes lay up small seeds in their nests, and they are very fond of sweet liquids. We all have heard how they keep herds of *aphides* which supply them with the liquid they exude. In most nests is also found a small blind beetle which has a mouth so shaped that it cannot feed itself. The ants carefully feed it and receive in turn the sweet liquid it secretes.

Whatever they do or in whatever country they live, the ants are patterns of industry, and we cannot yet find a better model for the sluggard. They have such a readiness in overcoming emergencies that it is evident they must have some reasoning power. I have furnished them opportunities for the use of it, and found them always equal to the occasion.

To the same order, *Hymenoptera*, belong the wasps. The genus *vespa* contains those that live in colonies, and build the complex nests we find on bushes or buildings. The wood wasp bores into posts and stumps where it makes its nest and stores it with insects. The mud-daubers build their nests against walls, while the sand wasps dig deep holes. These latter have a peculiarly fiendish way of stinging a grasshopper so as to paralyze him, and then depositing an egg in him, so that the larva feeds upon the living but paralyzed grasshopper until it is ready for its transformation. The hornet, which belongs here, was introduced from Europe. All the wasps fold their wings longitudinally, and they are longer and more slender than their near relatives, the bees.

These latter, like the ants, consist of males or drones, queens, and workers, which are smaller than the others. In a single community of the *apis* or hive-bee there are two thousand males, fifty thousand workers, and only one queen. There are a great many varieties of bees just as of ants and wasps. Besides the honey bee and the humble bee, (which always seemed to me anything but humble with its loud buzzing), which we know so well, there are the carpenters, the masons, and the *andræa* which burrow in the ground. The hexagonal cell of the honey bee is made from wax secreted by glands in the abdomen. The cells made for larval drones are larger than for workers, and the queen cell is largest of all. The first band of workers live only about six weeks, but their maximum longevity is eight months, while a queen has been known to live five years.

The ichneumon flies are also hymenopterous. They are useful to man in restricting the insect population, as they live upon almost all other insects. They deposit their eggs in the larvæ or pupæ of the victim and they when hatched proceed to live upon their host till he dies and they go into the pupa

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state. That is why so many cocoons prove failures. Sometimes they undergo all their transformations in the body of the pupa, and when one is looking for a beautiful moth or butterfly from his cocoon, he has a cloud of ichneumon flies instead. They have the body long and narrow, the antennæ long, ovipositor long, and the anterior pair of wings always exhibit perfect cells on the back.

People often wonder at the excrescences growing out on certain plants. These are called "galls" and are produced by certain gall-flies, which insert their eggs into the leaves and other parts of plants which will nourish the larvæ. The genus *Cynips* comprises those which attack the oaks, and *Rhodites*, those which are confined to roses. The nut galls of commerce, used in making ink, are caused by the punctures of gall flies on a certain species of oak growing in Western Asia. The gall flies are *Hymenoptera*.

And so are the saw flies. The larvæ of the rose saw fly are the little green slugs which trouble the rose bushes so much. There are various species feeding each upon its favorite plant.

The *Lepidoptera* I need not speak of, as Joe recently gave us so good an account of his experience with butterflies and moths, so only *Diptera* remain. The common house fly is a type of this order, all the members of which have but two wings, while the tongue is specially adapted for lapping up liquids. The house fly lives one day in the egg state, five days to a week as a maggot, and from five to seven days as a pupa. It is valuable as a scavenger, however, annoying it may be. The Tachina fly is beneficial to man from its parasitism in the bodies of caterpillars. The bot-fly is troublesome to the horse and the sheep.

Fleas are wingless flies and belong here, and I have heard of no use for them. The Hessian fly is destructive to grain, the mosquito, a foe to man. The latter has aquatic larvæ, and a peculiar process of breathing through a trachea at the end of the body.

Though *Lepidoptera*, of all the insects, are most beautiful, I do not think they deserve the greater attention which is usually bestowed on them, as they certainly are not so intelligent as the *Hymenoptera* or the *Orthoptera*.

To be continued

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

I Must Obey My Father

BY B. V. C.

One beautiful spring day, several hundred years ago, a farmer's boy was sitting on a stone near a plowed field, herding his father's cattle. In his hand he held a stout stick, while at his feet lay his obedient dog, Max. The field had just been sown with grain, and his father had given him orders to keep good watch and not let anything pass over it.

The boy was a bright, manly little fellow, and his name was Herman Billings, and the field he had been set to guard was in far-away Germany. At that time there were soldiers in every part of the country, and while Herman sat there keeping his lonely watch, he saw a company of them approaching him. They were all gayly dressed, and the little boy was greatly pleased with their appearance. One of them, who seemed to be the leader interested him more than the rest, and he wondered if he were related to the Emperor, because, as he imagined, his noble face looked like pictures which he had seen of the great man.

"Let us go to that house and buy some milk for our dinner," Herman heard this man say, pointing as he spoke, across the ploughed field in the direction of his father's house. As he spoke, he turned his horse from the highway, as if to start across the field, as that was the nearest way. "Come, boys, follow me," he called out, pleasantly, as he urged his horse up the steep bank and prepared for a lively canter. "Here are plenty of cows and I know the good housewife will not refuse us a bowl of rich, sweet cream, so come along."

Herman sprang to his feet when he saw that the man was really in earnest, and pointing to the beaten road, said pleasantly, but firmly: "Your way lies there, sir. My father told me not to let any one cross this field, and I must obey my father. You see, sir, the field has just been sowed, and it would injure the grain very much if you should ride over it."

"And pray, who are you that would teach us manners, and lay down laws for us?" said the tall stranger, with a great deal of dignity.

"My name is Herman Billings, and this land belongs to my father," replied the boy, respectfully. "He just finished sowing his seed yesterday, and he told me, when he sent me to herd the cattle this morning, to keep my eyes open, and see that no one went over the ploughed field. No one, not even the Emperor, must cross it, he said; and I will not allow you or any other man to trample it, if I can help it."

The rider looked very sternly at the boy for a few minutes, and then said in a firm voice: "I am the Emperor, you rash boy! How dare you obstruct my way? Stand aside, and let me pass! My word is law, and my subjects must know that I will not be dictated to by any one."

"I can well believe you, sir, for you surely look like the picture which father has of the Emperor," replied Herman. "But no, that cannot be either," he reasoned, "for our good Emperor Otto would not try to make a boy disobey his father. He always tries to do what is right, but it is not right for even an emperor to trample down a field of grain which a poor farmer has just sown."

Here two or three soldiers sprang forward to seize the bold boy and punish him for speaking in this way to the Emperor, but the Emperor cried out:

"Stop! Don't touch the boy! He is right. If I want loyal subjects, I must be loyal to my King—the King of kings—and he would not consider me a loyal subject, were I to oppress the poor by destroying the work of their hands. No, no, I must teach obedience by being obedient myself," and quietly turning his horse away from the ploughed field, he took the traveled highway which led in a roundabout way to Herman's father's house.

When the boy went home, after he had finished his watch by the wayside, he found the Emperor and his friends sitting around the table eating bread and milk—all they would allow his mother to prepare for them. As soon as Herman entered the humble room where they were, the Emperor took him by the hand, and, turning to his father, said: "Mr. Billings, I want you to send your son to me—to my palace. A boy who will not disobey his father, and stands up so nobly for what is right, has the elements of a good character in him, and will make a good and great man, great, because good, for goodness comes before greatness."

So Herman went to live with the Emperor, where he received all the benefits of a good education. After his school-days were over, he went into the army. Here he rose step by step, and was advanced from one place to another, until at last he wore the crown of Saxony, of which he was appointed the Grand Duke.

How glad that boy must have been that he obeyed his father so implicitly! But there are thousands who have thorns in their hearts, because of the way they treated their parents when young.—*Presbyterian Observer.*

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is limited to the treatment of Gout, Rheumatism and that hybrid disease, "Rheumatic Gout" (so-called), which is in contradistinction to the Rheumatoid Arthritis of Garrod. I have had excellent results from this Water in these affections, both **in my own person and in the treatment of patients for whom I have prescribed it.** Of course the remedial agent is its contained Alkalies and their solvent properties. Hence it is a prophylactic as well as a remedy in Nephritic Colic and forming Calculi, when due to a redundancy of Lithic Acid."

Dr. Wm. B. Towles,
Professor of Anatomy and Materia Medica in the Medical Department of the University of Virginia, former Resident Physician, Hot Springs, Va., says:

"I feel no hesitancy whatever in saying that in Gout, Rheumatic Gout, Rheumatism, Stone in the Bladder, and in all Diseases of Uric Acid Diathesis, I know of no remedy at all comparable to

BUFFALO LITHIA WATER

"Its effects are marked in causing a disappearance of Albumen from the urine. In a single case of Bright's Disease of the kidneys **I witnessed decided beneficial results from its use,** and from its action in this case I should have great confidence in it as a remedy in certain stages of this disease."

The late Dr. Wm. F. Carrington,
Resident Physician, Hot Springs, Ark., Surgeon (retired) *U. S. Navy, says:*

BUFFALO LITHIA WATER

has signally demonstrated its remedial power in Gout, Rheumatic Gout, Rheumatism, Uric Acid, Gravel and other maladies dependent upon the Uric Acid Diathesis. It not only **eliminates from the blood the deleterious agent** before it crystalizes, but dissolves it in the form of Calculi, at least to a size that renders its passage along its ureters and urethra comparatively easy. Send twenty cases No. 2."

Dr. T. B. Buchanan,
Resident Physician, Hot Springs, Arkansas, says: "Send me five cases of

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The Art of Renovating

Old silks of any color can be cleaned with alcohol. Pour a pint of boiling water on a tablespoonful of whisky or gin; when cool, sponge with the liquid. Some clean white or very light colored silks by rubbing with slightly moistened Indian meal. Both sides of the silk should thus be treated, the material being laid flat on a clean blanket.

Ironing seems to take the goodness out of either black or colored silks. When a silk has been sponged, roll it, each breadth separately, on a thick roll made of newspapers, and cover with a thick towel. This process answers the purpose of pressing.

Sateens, cambrics, zephyrs, etc., of the most delicate colors, may be washed as follows: Shave half a pound of soap into a gallon of boiling water; when melted, turn into a washing-tub of lukewarm water. Stir a quart of bran into another tub of lukewarm water, and have ready a third tub with cold water. Put the dress into the first tub of water, rub gently, then squeeze it out; treat it in the same way in the tub of bran-water; rinse in the clean tub; dry, then dip in starch made the same as for shirts. Dry again, rinse in clear water, then dry again. Sprinkle for ironing, and roll it up in a thick cloth for ironing. Use the irons as hot as possible.

Light-colored dresses can be washed in potato or bran water; the first is made by grating four or five raw potatoes into a gallon of warm water; the second, by soaking a quart of bran in a gallon of water, then straining the liquid. It the colors run, a little sugar of lead dissolved in the water would set them. Gray, blue, and buff linen dresses may be preserved from spotting by an ounce of black pepper being dissolved in the first water in which they are washed. Black and white prints wash well in bran water to which a few drops of ox-gall has been added. The use of either bran or potato water prevents the necessity for starching. They should be ironed on the wrong side, and with irons as cool as possible.

For setting greens and blues, use alum water in the proportion of one ounce to a tub of cold soft water. The blue color of cottons is fixed by green ivy-leaves, bran, and soap boiled together. Sugar of lead is excellent for fixing any color or black. The articles should be soaked for several hours, then wrung out and carefully rinsed, as the sugar of lead is poison. Black thread stockings should be washed in ox-gall, then rinsed in vinegar and water. An ounce of Epsom salts in a gallon of water is also good for the same purpose. Salt is also a valuable rinse, in the proportion of a handful to three gallons of water.—*The Outlook.*

If any velvet is at hand that can be renovated and used, do not hesitate about attempting the task, as it is easy to do. Fill a large-mouthed pan with boiling water, leaving it on the stove so that it will continue to boil. Two persons should work together, as one holds the velvet close over the steaming water while the other brushes the pile up with a whisk, brushing briskly against the pile. Then let it dry—do not lay anything upon it in the meantime—and if still crinkled and crushed-looking, repeat the steaming and brushing. Two attempts will certainly freshen the velvet, and generally one will answer. Dust the velvet before steaming it.—*Ladies' Home Journal.*

The proper washing of silk stockings is a matter of moment, now that they are commonly worn. White silk stockings should be washed in a strong lather of castile soap or any good white soap and warm water. Lay the stockings in the lather and rub the soiled parts gently with the hands. Then rinse them very thoroughly to free them from all soap. Wring them dry in a cloth, turning them wrong side out. When they are almost dry, stretch and rub them in the hands to make them smooth and bring them in shape, but do not iron them. Black stockings may be washed in the same way, but should be kept separate from white stockings in the washing. Some people go so far as to rub their stockings when they are dry with a cold iron, always making the passes one way to make them smooth and glossy. It is a great mistake, however, to iron any stockings. It always makes an ugly crease down the centre and does not add to the appearance. It is far better to rub them into shape, fold them up, and allow them to fit themselves to the limb.

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